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INDIA AND ITS MULTITUDE.

A FORE-WORD TO THE ARTICLES IN THE INDIA SPECIAL.

"And He (Jesus) came forth and saw a great multitude, and He had compassion on them, because they were as sheep not having a shepherd: and He began to teach them many things."

In this number we present before you in a series of pictures the "great multitude" in our field in India. We ask you to consider them, to look on them, nay more, to gaze on them till your hearts are stirred with the compassion that moved Jesus as He looked at the multitudes who were as sheep having no shepherd. Then while you muse and the fire burns, we ask that you will pray—intercede—for these people, as you have never prayed before—remembering that "prayer makes possible the releasing of the power of God;" also remembering what has been truly said by Dr. Mott: "The neglect of prayer by the Church at Home, means defeat at the front of the battle."

We, here, have come at His call "to make disciples of all the nations," and we are trying to teach them to observe all things whatsoever He has commanded us—but, friends, if you fail to uphold our hands by deep and constant intercession for us and our people—we will be vanquished in the battle. The work is yours, the responsibility is yours. Oh pray; if you have never prayed before, pray now, and every day until this land of India acknowledges Christ as her Lord, and finds in Him the salvation which alone can bring joy to her sons and daughters groaning under the bondage of the Evil One.—The Editor, MRS. E. L. PORTER, Rawalpindi.

THE MOHAMMEDANS.

Their Number in Our Own Field and Their Present Attitude Toward Christianity.

BY REV. H. J. STEWART OF JHELUM.

MOHAMMEDANISM, THE newest and perhaps the most distinctly anti-Christian of the world's great religions, is strongly entrenched in India. Indeed we are informed that there are more Mohammedans in India than in any other single land. More than sixty millions, one-fifth of the population of this country, are followers of the prophet of Arabia. This but increases in proportion to the total as one proceeds to the north and west, until on the northwest frontier the people are almost wholly Mohammedans.

Next to the large province of Bengal, with its immense population, one-third of which is Moslem, the largest body of Mohammedans in India is found in the Punjab. Fifty-one per cent. of its more than twenty-four million people profess Islam. Within this province also the percentage increases in general as one proceeds northwest, rising to a maximum of 91 per cent. in Attock district.

Of our own field nearly 72 per cent. or 3,600,000 of its more than 5 million people are Moslems. The field as a whole may be roughly divided into two sections: That to the East lying within the districts of Gurdaspur, Sialkot, Gujranwala and Lyallpur, having an average Moslem percentage of sixty; that to the West and North lying within Shahpur, Jhelum, Rawalpindi, Attock and Mianwali districts (which together with Gujrat comprise what is known as Rawalpindi Division) having a percentage of eighty-six and a half. Only in certain small sections does the population anywhere fall below one-half, viz, in two tahsils of Gurdaspur district and probably in the small portion of Jammu state included within our field.*

There are probably about two million Mohammedans for whom our Mission is responsible in Rawalpindi Division alone. Excluding Rawalpindi City, which with its large cantonments and thriving trade includes many Europeans and Hindus, the large territory lying northwest of the Jhelum river has a proportion of Moslems to the total population of about 89 per cent.

In ordinary parlance there are but two religions worthy of notice in India—the Hindu and the Mohammedan—and in our field the adherants of the latter outnumber those of the former nearly three to one. Looked at from the standpoint of numbers our problem is not a Hindu problem, nor a low-caste problem, but a Mohammedan problem. Especially the northwest half of our territory may be called a Mohammedan field, the proportion of Moslems to the total population being but little less than in Egypt itself. This fact is perhaps but imperfectly realized by us. We think of the work in Egypt as of great strategic importance as regards the Moslem problem, and of Cairo as the hub, but forget that our India Mission field, if not the hub, is at least a very important spoke in the wheel.

It is perhaps more than human chance that the two fields thus allotted to our church for evangelization in Africa and in Asia, are so largely Moslem in character; and that of all India the Punjab, and of the Punjab that portion which is most thickly populated by Mohammedans, should fall to our lot. Has not God given us an especial responsibility along with the special opportunity?

As one travels through the northern section of our field he is more and more impressed with the almost exclusively Mohammedan character of the population. In the cities and towns to be sure there is a goodly though small proportion of Hindus, who are the shopkeepers, money lenders and controllers of trade in general, and hence influential in the community. In the rural districts the larger villages contain a sprinkling of Hindus in sufficient numbers to reap the benefits of trade and commerce, but there are hundreds of smaller hamlets (in which the great mass of the population dwell) where there are no Hindus at all, or at the most one or two families to a village. The average village district in Jhelum district for instance, contains less than 600 inhabitants, and of these probably 99 per cent. are Mohammedans.

Every little town has its masjid (perhaps two or three)—a small oblong building, with its "back" toward Mecca, surmounted by two small minarets on the front corners, and opening through a triple arched doorway on to a platform raised several feet above the general level of the ground around. At the edge of this platform on one side is usually a section screened off for the performance of ablutions before prayers. Small earthen vessels contain cold water for these ablutions and a larger vessel built into a furnace-like arrangement also supplies hot water when needed. The front and inside of the masjid are usually decorated with verses from the Koran and conventional designs of flowers or plants. The building is generally whitewashed or plastered in white, and stands out in sharp contrast against the background of surrounding mud houses. The Mullah resides near at hand and at the stated hours gives out the call to prayers from a convenient corner of the masjid platform. This, alas, is responded to by the majority of the villagers only by a pious repetition of the Kalima and a return to the work or pleasure in which at the time engaged. A few of the more faithful repair to the house of prayer and follow their spiritual guide in the forms of Moslem devotion. If the masjid or mosque is not near at hand, the pious Mohammedan will spread his sheet in any convenient place and turning his face towards Mecca go through the prescribed forms of bowings, genuflections and prostrations, as unconcernedly as if he were in the privacy of his own house. At the roadside, in the bazar, on the train or the railway station platform, anywhere in fact that convenience may dictate he can be seen saying his prayers. These and other signs of Mohammedanism are constantly seen throughout our field.

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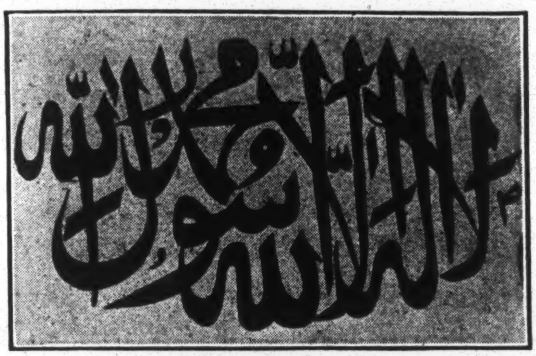
*The figures given have been calculated from the statistics of the Punjab Census Report for 1911. The statistics for Jammu State, which is not included within the Punjab, have not been consulted. As but comparatively little of this territory is included within our mission field, it may be taken as a practically negligible factor in calculating averages for the whole field.



THE KALIMA—
THE MOHAMMEDAN CREED
"There is no God but God and Mohammed is the prophet of God."

WHAT IS THE PRESENT DAY ATTITUDE OF THE MOHAMMEDANS OF OUR FIELD TOWARD CHRISTIANITY?

In answering this question various facts must be taken into consideration.

In the first place, it is true today as it ever has been, that the attitude of Mohammedanism as a religion toward Christianity is that of opposition, nay more, hostility. Though professing indeed to be built on the foundation of the Apostles and Prophets, it denies the fundamental and essential doctrines of Christianity and takes up a position of determined hostility to Jesus Christ personally. It is not much wonder therefore that the followers of Mohammed exhibit this hostility on some occasions toward the missionary of Christ. "If it were not for the English we would kill you," was the substance of words recently addressed to missionaries in a small village not very far from Jhelum. Though the expression of it was an extreme one, yet we know that the attitude is even yet a very common one on the part of the Moslems of our field. It is a fact that beyond the frontier the missionary's life would not be safe for a moment, and that within the border it is only respect for superior British force that restrains the Mohammedan from putting into execution the injunction of his religion to slay the unbeliever

On the other hand the bigotry of Mohammedanism in India is much modified by its environment. The influence of Hinduism is the most marked. The great majority of Indian Moslems are descendants of Hindus and they have inherited from their forefathers many of the institutions of their religion. The caste system is very largely followed, so much so that many of the Hindu castes are represented among the Mohammedans and new ones have been introduced by those of foreign descent. Among other marks of Hindu influence may be mentioned customs of betrothal by guardians and early marriage, rules of inheritance which are opposed to Mohammedan law, the use of the rosary, the existence of orders of fakirs, the worship of graves of saints, and even for a reverence for the worship of Hindu deities, and honour paid to the Brahmins by certain castes of Mohammedans.

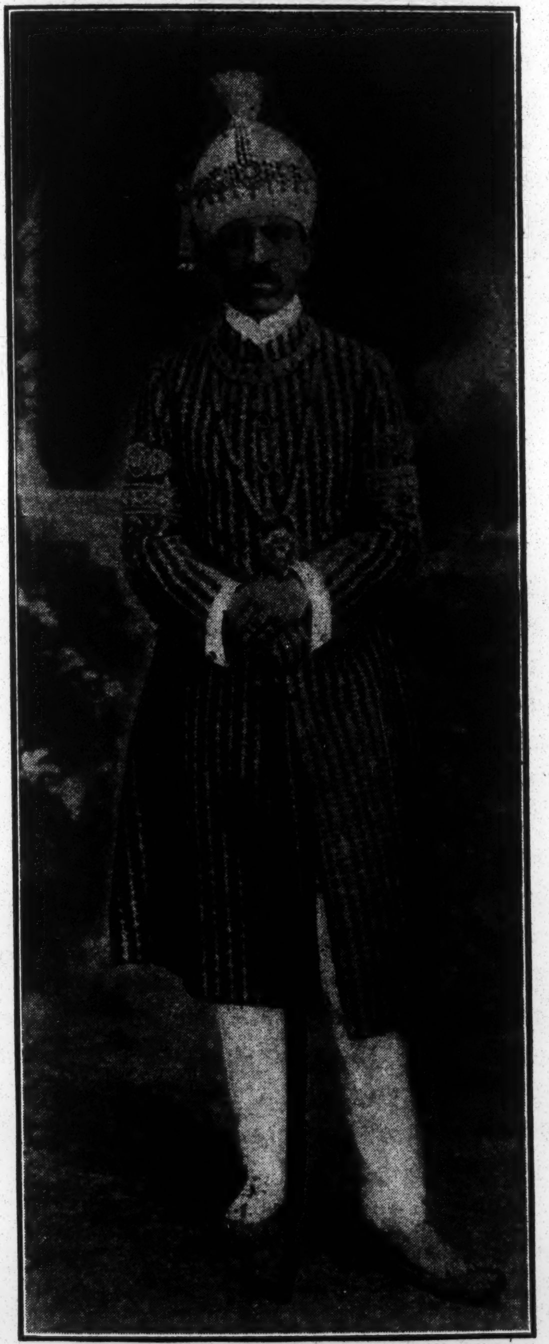
All this tincture of Hinduism, while on the one hand (as for instance in respect to caste feeling) it accentuates the repugnance to Christianity, on the other hand makes Mohammedanism less bigoted and more tolerant of other religions in general. The very fact that the Moslem has lived for centuries next door to neighbors professing an idolatrous religion makes him more willing to admit the rights of even the Christian. It is not at all uncommon to be told by a courteous Mohammedan that as Ahl i Kitab (people of the book) we Christians have an especial claim on the friendship and hospitality of the followers of the Koran, and in some cases this is freely extended to us. Indeed were it not for the instinct of caste which keeps many from eating or drinking with us, we could expect to enjoy much more of the native hospitality of these people. It is in respect to matters of eating and drinking and ceremonial purity, that a great deal of the repugnance to Christians is aroused. The white man eats pork and other unclean food, and he does not properly cleanse himself or keep aloof from the low caste sweeper—such thoughts as these rouse the unlettered Mohammedan's hatred as much as acquaintance with the Christian's doctrine.

Perhaps, however, the most common attitude of the Moslems toward Christianity in India today is that of apathy. "Your religion is good for you and our is good for us." "Leave us alone and we will leave you alone." This is the general spirit shown by Hindus and Mohammedans alike. Irreligion is very common. A man who is careless with regard to his duties of prayer and fasting as a Mohammedan, is not very likely to be much interested in another religion which is even more severe in its denunciation of sin and worldliness.

INTEREST AND INQUIRY.

But there is still another side to the picture. Hostility and apathy though wide-spread, do not sum up the situation. Interest and inquiry are manifest in many quarters. To a new missionary this is not very apparent at first. He sees standing out before him the great forbidding stone wall of Mohammedanism, solid, unresisting. The signs of its crumbling, of its yielding to the gentle attack of Christianity, do not make so much impression on him. The more experienced missionary, however, does not fail to notice a change by way of contrast with earlier years. There are better hearings than there used to be. Even in such hard districts as Jhelum and Rawalpindi, the people do not seem so hostile and are more open to the presentation of the Gospel. Especially in those districts where large numbers of converts have been won from the low castes, and where the non-Christians have had set before them an object lesson of what Christ can do for the down trodden, the degraded, the sinful, do we hear that there seems to be a very manifest spirit of inquiry on the part of the higher castes, and especially on the part of Mohammedans. The existence in their midst of the Christian church energized by the true life of Christ within it, is of itself a powerful evangelistic influence on the Moslem community and is having its effect.

Advanced thought or reform movements are not strongly represented among the Mohammedans of our field. To be sure the Mirzais or Ahmadis (with their center at Qadian, a village in Gurdaspur district) meet us everywhere with their captious arguments, but they are comparatively few in number and not strong in influence. There is no movement which has done for the Mohammedans what the Arya Samaj has done for the Hindus. The educated Mohammedan is not active in religious matters. The influence of Sir Sayed Ahmed is not great in our portion of the Punjab at least, and though Khwaja Kamal UdDin, the modern missionary to England, is widely admired, it is because of the great feat he has accomplished in winning over to Islam Lord Headley. Indeed we doubt if the Khwaja Sahib himself would be recognized and received as an orthodox Mohammedan by the unlettered farmers of say Jhelum District, were he suddenly transported into their midst, with his liberal interpretation of the Koran and his acquired Western manners.



THE NIZANI OF HYDRABAD
A Mohammedan ruler, under British Protectorate. One of the most enlightened and advanced of Indian Princes.

Perhaps this comparative lack of change from within is favorable to a movement towards Christianity, rather than otherwise. Once loose from his old orthodox moorings the Mohammedan has no half-way house to detain him from coming to Christ.

It may be said that little special work for Mohammedans is being carried on by our mission, little at least in comparison with the extent of the field. The demands of Christians and enquirers from the low castes tax our resources to the utmost. Our schools for non-Christians reach Moslems to be sure as well as Hindus, but of these only the Sialkot High School, and the Sangoi Middle School, judging from reported enrollment by religions, may be said to be specially for Mohammedans. In two districts, Rawalpindi and Jhelum, missionaries spend considerable time in itinerating among the rural Moslem population. But aside from these efforts it may be said that our work for Mohammedans is only indirect or incidental. The problem certainly has not been grappled with on any scale proportionate to the greatness of the task. Whatever effort has been made has not been wholly fruitless however. The number of conversions is not large, but perhaps is likely to be under-estimated. A recent count revealed over seventy adult baptisms of Mohammedans, recorded on the register of Jhelum District alone and this is probably incomplete.

The task which faces us is a stupendous one, both as regards numbers and as regards the spirit and character of the people. Yet there is much in it to challenge faith and excite the hope that the cross will yet triumph over the crescent in India.

"This kind goeth not out save by prayer and fasting." Will not you who read join yourself to the army of those enlisted in this great contest and help gain the victory by repeated and incessant prayer?

THE HINDUS.

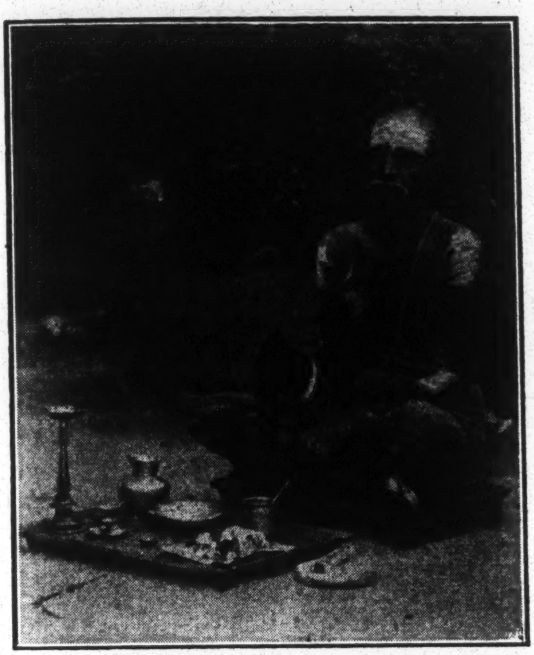
HINDUISM AS IT IS SEEN BY OUR MISSIONARIES.

By Miss E. J. Martin of Pasrur.

THE SECRET of Hinduism and its hold on the great majority of the people of India baffles those living in their midst who see it day by day. It is more a social organization than a religion founded on any belief. The Hindu may believe what he will, if he only conforms to the social restrictions of caste regulations. These caste regulations govern the daily life in the minutest details. Before the child is born the religious rites begin which end only with the purification of those who have committed the body to ashes; and even then the spirit must be dealt with. Not only is the domestic life so regulated, but all social and commercial affairs must conform to rules prescribed by caste.

The Hindu belief is as broad as it is flexible. It offers something suited to every worshipper. The metaphysical philosopher finds its abstract side, and the man of affairs its concrete; the man of imagination its aesthetic side, and the dreamer its contemplative side. Among Hindus are found nature worshippers, animal worshippers, tree worshippers and fetich worshippers. It permits the most grotesque forms of idolatry, and the most degrading varieties of superstition. It enrolls among its followers the highly cultured and thoughtful, and the Brahmin who has for centuries been called the mind of India. It enrolls as well the ignorant idolater who bows down to his gods of wood and stone, and worships the Brahmin and "holy man" in whom, to his mind, the divine is incarnate. This superstitious belief is encouraged by the scholar as better suited to his ignorance. Both are Hindus, and yet the chasm between them is so broad that it never is and cannot be bridged.

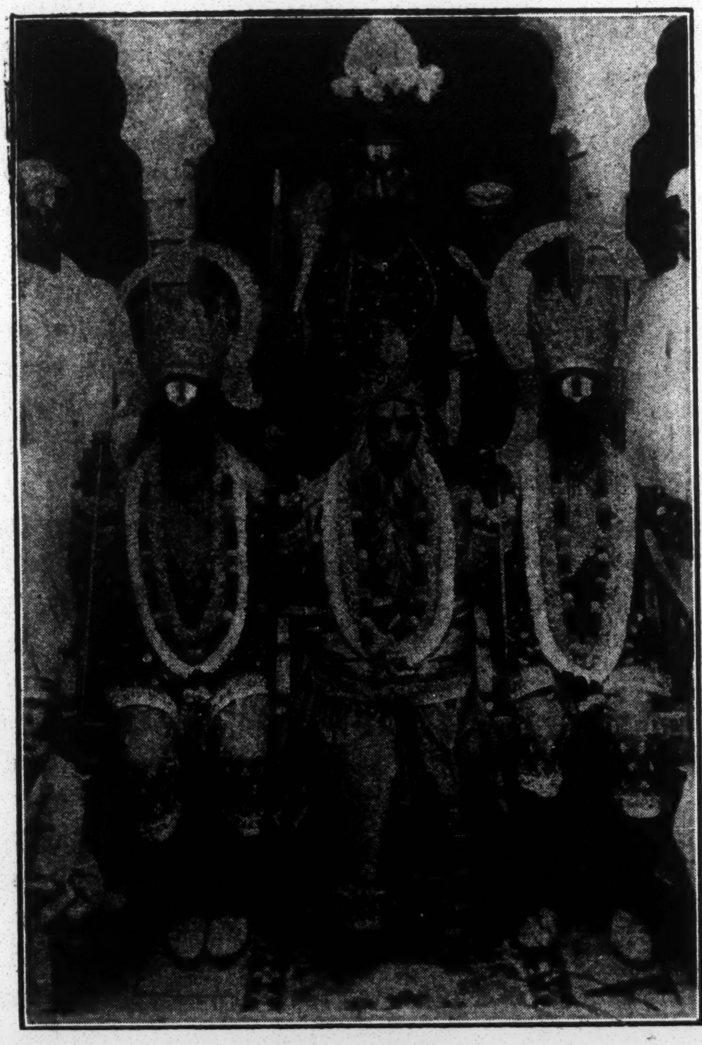
Hindu deities have multiplied to suit the demands of the worshippers. Among them may be found all that is sensual and devilish, as well as that which represents pure uplifting ideals although always mixed with human weakness. The real failure of Hinduism consists in the fact that it ignores Truth and Sin, and the conflict between them. There is no such conception of Sin as revealed in God's word. Sin is violation of caste, and forgiveness is obtained by the performance of certain religious rites—an offering at a shrine—a bath in sacred waters. Consecration does not mean a close walk with God, but a mortification of the flesh, usually in a most grotesque and disgusting fashion. The "holy man"—his naked body besmeared with ashes, with matted hair, and his overbearing demands on the credulity of the people, always working on their superstitious dread of evil spirits—suggests anything but holiness or that which is "set apart" to those who have entered into the things that are Christ's, and who can say "for me to live is Christ and to die is gain." Salvation to the Hindu means deliverance from new births and gradual absorption into the divine—this deliverance being dependent, not on faith, but on the strict observance of caste requirements.



THE "HOLY MAN."
"His naked body besmeared with ashes."

Brahm, Krishna and Siva or Shiv form the Triad of Hinduism, the Creator, Preserver and Destroyer. A comparison with the Trinity, God the Father, Christ the Saviour, and the Life-giving Spirit, will reveal the difference between Hindu belief and Christian faith. It is the difference between life and death. And yet they love death rather than life and have no desire to be delivered from the bonds thereof. There is no sense of need or hunger for the way of life. The sense of superiority, of aloofness to any influence from the outside, erects a barrier to the entrance of the Gospel which it is impossible for any to realize except those who have labored for years to find a way not only into the homes, but into the hearts and sympathies of this peculiar people. When the very entrance into the home by the missionary brings defilement, what influence can the message have? One of our missionaries visiting in a Hindu home handed a book to one of the women. She was politely requested to lay the book down, then it was picked up, and so defilement by touch was avoided. Some missionaries had long sought entrance into a Brahmin home. One day in passing they were surprised at receiving an invitation to enter. They were told that since there had been a death in the house, all were ceremonially unclean, and their entrance would not matter! The Brahmin widow in her coarse white clothing and no jewelry appeals to the missionary's sympathy, and she longs to bring a message of comfort and peace to the stricken one, but the barrier of caste interferes even here—the widow would avoid being made unclean!

To the Christian, purity is a thing of the heart; the true, honorable, just, pure and lovely things are to be thought upon, developing through the teaching of the Spirit the character that is pleasing to God. In contrast to this, all that has been written on the subject of Kali worship only touches on the mysterious vileness it suggests, for the real meaning cannot be explained. Krishna, too, suggests what is immoral, coarse and low. Not only is there much that is vile and unmentionable in Hindu worship, but there is a strange and unhallowed connection between men and demons. Very little can be known about it and it is well that it is so. A young man of an exceptionally moral family became absorbed in temple worship. For a long time it was not known what danger he was in. The father, when he realized it, sent him to one place after another, but he was body and soul in the toils of deified sin from which he could not escape. His life was a foretaste of life in hell!



HINDU TRIAD.
Three men dressed up to represent the Hindu Triad. The one standing behind represents the monkey-god, Hanuman. The occasion is the festival of Ram Leila. Brahmin priests in background.

The superstitious dread of evil spirits met with on all sides is one of the effects of devil worship. A fine new building is erected and a cooking pot turned upside down with a grotesque face painted on the bottom, is hung over the door to catch the evil eye, so that no harm may come to the house. From the time of birth until after death there is this dread of spirits, and a constant effort to divert their supposed evil intentions. In fact all Hindu worship is with fear and dread, endeavoring to propitiate the wrath of the gods.

Greed, also, taints the performance of religious rites. The pilgrim to the sacred tank or river is the victim of the "holy men" in charge, who alone are able to give the desired information regarding the requirements of the prescribed devotions. They part with this information in return for compensation limited only by the size of the money bag of the devotee. Many a pilgrim has to walk the weary way home because the "holy man" has gauged too well the contents of his purse. These "holy men" do not hesitate to rob the dead of offerings bestowed by fond relatives. One of the pitiful sights along the banks of a sacred stream is the prostrate devotee ready to give his all for the favor of the "holy man" who is indifferent to his pleading, and who would not hesitate, if displeased, to call down the most awful curses on the trembling worshipper, who dreads this very fate and would sacrifice anything to avert such a catastrophe.

On the other hand, the rich merchant, blinded by his greed and with the assurance that wealth can give, does not hesitate to offer an accursed thing to the rain god, who will thus be so displeased that the clouds will not give forth rain, and famine prices will fill coffers in return for the grain which he has stored up for such a time of need. At the temple, too, can be seen vendors of all sorts, hardened by driving sharp bargains with credulous buyers, or with those who are helpless because strangers. Nearness to the holy place has bred contempt. As it was in the days of Christ, the market has entered the holy place and defiled it. Not only this, but it has become a part of the religion which the temple represents.

If one were to cite individual examples of inconsistent lives to discredit Hinduism, the Hindu in return might tell of many who call themselves Christians who do not live up to the standard set by the One whom they profess to follow. The difference is manifested by generalization. The inconsistent Christian violates the commands and example of his Master, an awakened conscience bearing witness to the same. If the Hindu sins, he can find precedence for the same acts in the gods whom he worships, not to mention the priests and "holy men" who are his guides in his worship. Much that would be grievous sin in the Christian is a part of the Hindu belief and practice.

Three little girls who are too young to realize the cloud that overhangs their lives call forth pity and indignation when one considers their case. They should be care-free, with possibilities of a bright future before them, but because of the customs and religious practices of their people, through no fault of theirs, they are bound to lives of sorrow or shame. One, a mere child, is married to a man decrepit with age and hardened in sin. He has had, and now has other wives, but has plucked one more flower to be crushed, because he had the money to buy her and her parents were in want! The second little one is a widow and the victim of her mother-in-law's cruelty, who blames her for the death of the husband she never saw. Worse than that the poor helpless girl is the rightful property of her husband's male relatives. The third little one was in her infancy, perhaps to fulfil her mother's vow, devoted to the temple service and married to a god—she is the property of the priests! Of such is the kingdom of hell! Christ took just such little ones in His arms and blessed them and said, "Of such is the kingdom of heaven."

Shall the mountain of Hinduism ever be removed? India is the land of the family — the brotherhood — the caste; hence the mass movements among the lower castes. Among the upper castes only an occasional convert has come out from among his people. A convert from a lower caste may live at home, and his witness for Christ often results in others being converted. This is impossible with the high caste, and so witness cannot be borne. He has broken caste and he leaves bitterness behind him which bars the way more than ever to outside influence. As soon as a Hindu becomes interested in Christianity and begins to abandon the caste customs and worship, the hostility of the religious brotherhood is aroused, and they feel it to be their religious duty to deprive the renegade of liberty of action, either by fair or foul means—usually foul—and so save the honor of their caste.

A father told his daughter who had showed interest in Christian teaching, to go and sit in the bazar if she would (become a woman of ill-fame), but not to disgrace them by breaking caste and becoming a Christian.

Another father deliberately turned his home into a hell to ruin his boy, and to save him from becoming a Christian! A young boy was baptized; and the next time he was seen he was a raving maniac—the mind-destroying drug having been administered by his friends! A young Brahmin girl desired to become a Christian and stood out bravely against persecution. Suddenly she changed, and her desire was turned into bitter hardness. Drugged food and other vile means had been used to compel her to sin. The members of her immediate family do not hesitate to administer slow poison to the convert, if by that means she may be saved from breaking caste. And even if she escape, she cannot safely according to law, become a Christian until she is eighteen, and yet a child of twelve may legally be a wife!

Can the mountain be removed? "If ye have faith as a grain of mustard seed," Christ said. Those watching the trend of modern Hinduism see signs of weakening. Miners and sappers are at work and there are signs of upheavel from within. The inspiration of modern reform movements among Hindus has come from Christianity. Hinduism can live only in the region of death and the pulse of young India beats strong. Broken cisterns do not satisfy—would that they knew of the fountain of living water! One who lives and works in the very heart of Hinduism says, "The strength of Hinduism, which is its breadth, shall prove its weakness. Man's heart needs religious truth, not philosophical speculations; the authority of God, not men's imaginings; verities and certainties, not dreams; and it is for us to see to it, that, waiting on God in ceaseless importunate prayer, quickening and clearing our conceptions and convictions of divine truth by a closer walk with God, we prove faithful witnesses for God among this so great people."

Modern improvements and inventions have very perceptibly affected caste. The railway carriage is cosmopolitan, and the Brahmin and outcaste are crowded into one compartment. When water was first piped into large cities, Brahminism was alarmed for the preservation of sacred caste. Now the water is drunk and the drinker undefiled. Smaller cities and large towns are introducing water systems, thus striking at the very root of one of the most rigid of caste regulations. Necessity too breaks down many a barrier. For instance in one town there was great scarcity of water; government had a large well dug for the relief of the people. A log was laid across the open mouth of the well and on one side of the log the well was Mohammedan, and on the other side Hindu! Year by year the Hindu is losing more of his power, and now the pariah who formerly when he saw a Brahmin coming made a long detour fearing lest his uncleaness should defile the Brahmin, now jostles him in the crowd.

Yet on the whole little progress seems to have been made. If one were to say that Hinduism is only the blind following of prescribed rights and customs a visit to a sacred tank or river would dispel the illusion. The frenzied earnestness depicted on the faces of the devotees, the rapt oblivion to all around tells a different story. Look at that old woman—ashes on brow and arms—rigidly crucifying the flesh, her every act prompted by superstitious dread of in some way offending the gods which she worships, and realize that our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness. Our fight is not against Hindus, but against Hinduism. Thank God that His Spirit is working. Thank God for the indications of the shaking of the foundations of Hinduism which has held sway over millions for centuries! In God's providence we have come to the kingdom for such a time as this. Oh! for the faith that removes mountains!

THE HILL PEOPLE OF OUR MISSION FIELD.

By Rev. D. R. Gordon, D. D. of Sialkot.

IF YOU look at the map of our mission field in India, you will find that it bears a remarkable resemblance to the human shoulder and arm. The shoulder is embedded in the foot hills of Murree to the north, the arm extending south over the plains of the Punjab to the mission district of Sargodha which forms the elbow, and thence in a north-easterly direction to the mission district of Pathankot which forms the hand or closed fist of the arm, and which is again embedded in the foot hills of the Himalayas.

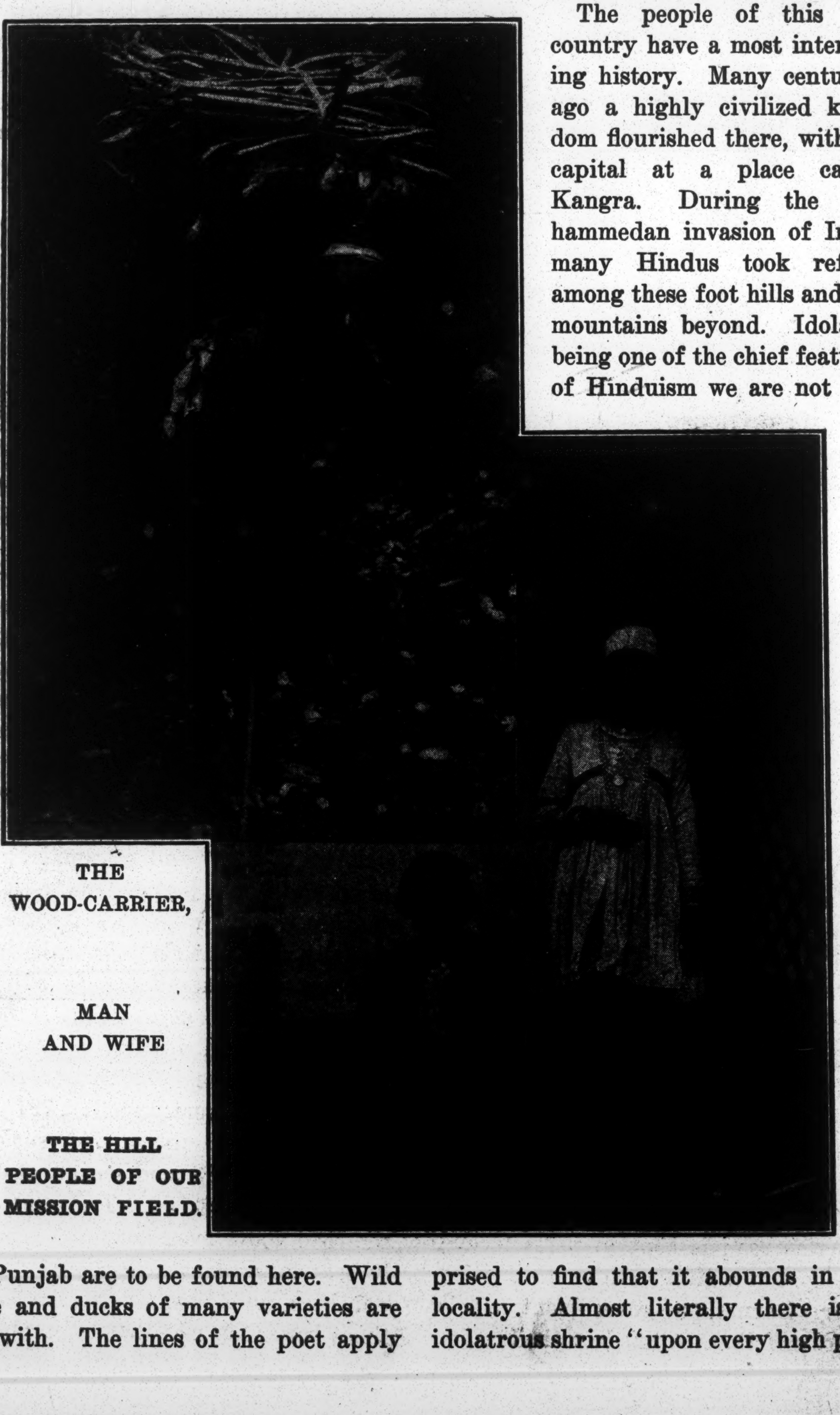
I will only attempt a brief account of the people in the foot hills above Pathankot as I have had no experience among those at the other extremity of our field.

From Pathankot to Dharmsala, a distance of about sixty miles, the road lies along the foot hills above mentioned. To the north and east as we travel along this road the snow-clad peaks are in sight all the way. The road is most picturesquely beautiful. Because of the government troops stationed in Dharmsala this road is kept in perfect condition by the military authorities.

Mr. Barnes, a government official, writes as follows of this beautiful region: "The scenery presents sublime and delightful contrasts. The plains below form a picture of rural loveliness and repose. They are covered with the richest cultivation and are irrigated by streams which descend from perennial snows, and interspersed with homesteads buried in the midst of groves and fruit trees. Turning from this scene of perfect beauty, the stern and majestic hills confront us. Their sides are furrowed with precipitous water courses. Forests of oak clothe their flanks which higher up give place to gloomy and funereal pines, and above all are wide glaciers of snow and pyramidal masses of granite too perpendicular for the snow to rest upon."

Many wild animals inhabit the jungles and forests of these foot hills. Rewards are offered by government for their destruction, and during the four years between 1897 and 1901 the following wild animals were killed: 797 bears, 478 leopards, 16 wolves, 2669 snakes, 17 mad dogs, and 13 mad jackals at a total cost of nearly $3000. Traveling along the road above mentioned, one frequently sees large droves of monkeys, while panthers and tigers even have sometimes been seen and shot by hunters.

Birds of very many varieties abound among these foot hills. All the migratory water fowl that visit the plains of the Punjab are to be found here. Wild geese and ducks of many varieties are met with. The lines of the poet apply with peculiar aptness to this region: "Every prospect pleases and only man is vile."



THE WOOD-CARRIER,

MAN AND WIFE

THE HILL PEOPLE OF OUR MISSION FIELD.

The people of this hill country have a most interesting history. Many centuries ago a highly civilized kingdom flourished there, with its capital at a place called Kangra. During the Mohammedan invasion of India many Hindus took refuge among these foot hills and the mountains beyond. Idolatry being one of the chief features of Hinduism we are not surprised to find that it abounds in this locality. Almost literally there is an idolatrous shrine "upon every high place and under every green tree.'' As a sample of the origin of some of the forms of idolatry practiced permit me to quote the following in regard to Rali worship:

''Once upon a time a Brahmin gave his full grown daughter, Rali by name, in marriage to a child. When the ceremonies were over and the bride was being sent to her husband's house, she saw how things really stood. In her despair she stopped her palanquin bearers on the road beside a river and called out to her brother Bastu, 'It has been my fate to be married to a child, and I live no more. But in future in memory of my wretched fate let girls make three toy images of earth, one of me, one of my husband, Shankar, and one of you my brother, Bastu, and let them worship these images for one whole month every year until they be married. Then let them marry these images as I was married on the first of the month Baisakh (April-May) and on the second or third day thereafter let them take the images in a palanquin to the banks of a river and there let them drown them. Let this be done in honor of me, Rali, the bride; Shankar, my husband; and you, Bastu, my brother. The blessing that shall spring forth from this rite shall be that she who performs it shall never marry an unsuitable husband.' Saying this she sprang into the river and was drowned. And in their grief at this her husband and brother drowned themselves also. Ever since then, the worship of Rali, Shankar and Bastu has been universal throughout this region.''

Idolatry and superstition go hand in hand, hence it is not surprising to find that the people are exceedingly superstitious. Superstitions concerning the birth of their children are rife, and under all circumstances of this nature they believe that the danger caused by unlucky births can be averted by making and worshipping images of Shiva, the destroyer and reproducer, and also by giving gifts to the Brahmins.

Certain seasons of the year are very unhealthy. Owing to extensive rice cultivation there are seasons when large tracts of land are temporarily converted into vast swamps, and malarial fever prevails. Goitre also is very prevalent both among men and women. It is no uncommon sight to see goitre fully as large, and often larger than a good sized tea pot. Leprosy is quite common, and the awful disease of Syphilis is unusually prevalent, the main cause being doubtless the practice of polyandry amounting sometimes almost to promiscuity. The very dirty habits of living tend to aggravate these diseases.

Notwithstanding these awful things which I think should be told concerning these hill people, many of them, (and indeed as a class) have many excellent qualities. In appearance they are often prepossessing, and their manners are simple and unsophisticated. They are not given to fulsome flattery as so many of the plain's people are. They are extremely susceptible to kindness. Once on my way to Dharmsala, being carried in a conveyance on the shoulders of some hill men, I was caught in a downpour of rain, which lasted several hours. At the end of my journey I gave these men shelter until the storm ended, supplied them with a little fuel and tea, and for many years after that whenever I met them again they never failed to mention with gratitude this small kindness. They are bashful and modest, they are suspicious also, and it takes some time to gain their confidence, but when once they make friends they are very devoted. An adherence to truth is also a remarkable trait of character frequently displayed by them. Honesty and fidelity to their employers is another common characteristic among them.

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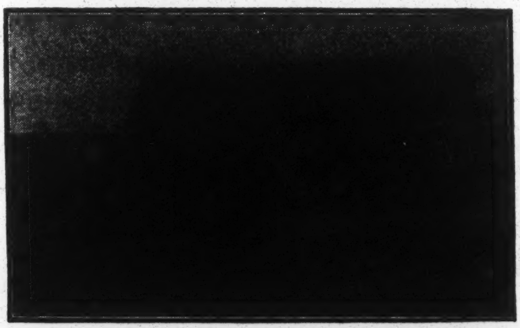

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The miracle which India is seeing wrought before her eyes today is the transformation of these offscourings of the earth into men and women of power. As Bishop Thoburn said the closing years of the last century, "The converts may be from the ranks of the lowly; but the lowly of this century will be the leaders of the next. The Brahmin must accept Christ or see the Pariah walk past him in the race of progress."

2. *Native agents. God has raised up for His work in the Punjab some fine consecrated Indian men and women. Mark you I do not say this of all our native agents, but of many of them it can be truly said. The missionaries are filling an important, and not yet to be dispensed with part, in leadership and initiative; but our native agents are pre-eminently the force that is molding, elevating, and purifying the native communities. Their lives stand as a living condemnation to wrong and an incentive to right; while in their work they

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*"The Finished Product."—See illustration.

show zeal, faithfulness, devotion, and ability most commendable.

3. The school is another important agency in the work. It early became the policy of our Mission, indeed it followed close upon the first ingatherings, to establish schools in the various centers of the Christian communities. We now have 187 such village schools. These together with our higher schools, particularly the two Christian boarding schools at Sialkot where there are 432 enrolled, the most of these being low castes, are fast leavening the whole Christian community with a higher intelligence, lifting it to such a standard of living that the transformation is a matter of wonder to our heathen neighbors.

4. Then there should be mentioned the Summer Schools, the Sabbath Schools, the Young People's Societies and the various Conventions, especially the Sialkot Convention. All these are making for the spiritual growth of our Christians.

It is encouraging to see that there is a growing consciousness of sin. Ten or fifteen years ago it was an almost unheard of thing to witness men broken down under the burden of sin. Not so now-a-days. We frequently see or hear of men confessing their faults one to another, seeking forgiveness and making restitution. It is evident also that there is a public sentiment for righteousness extending and increasing in power. Not that there are no "black spots." There are of these not a few, but even in such cases it is a striking fact that there is something which will not let sin go long unquestioned.

5. Then again among the agencies that are moulding the life of our ingathered converts, we must not pass by the beginnings of an indigenous Church. It is some eighteen years since Rev. D. S. Lytle gave utterance to that telling message, "The Church of Christ is still a 'musafir,' a traveller, in this land; she has not yet found a home here for herself." This message took hold on two of our young ministers and they went out from that meeting to convenant together to give their lives to the work of giving a "home" to the Church in this land. That marked the beginning of the establishment of a self-supporting, indigenous, native Church in the Punjab. Our Mission now has within its bounds 29 self-supporting pastorates. Last year the Indian Church contributed $5,145 or 36 per cent. of the $14,127 spent on strictly Church and evangelistic work. The native Church supports its own Indian professor in the Theological Seminary. Furthermore it has its own mission in the region beyond the Jhelum and Indus rivers, and has two stations opened and manned.

These indigenous movements are opening up the door for activity and service for our people, and are doing more at the present time than any other agency towards the bringing in of a vigorous Christianity. They are manifestly calling forth Indian leadership and are developing Indian resources. We are truly in the midst of great things. It seems that the time is not far distant when the Indian Church, and that too made up largely from the outcasts, will take her place among the aggressive forces of Christendom. God is certainly calling out the Indian Church, and we cannot believe that the Church will fail to respond to the call.

THE PROBLEMS.

Such a movement as this in the midst of which God's providence has placed our Mission cannot but have many problems. I can mention but a few of these and that but briefly.

1. There is the problem of teaching the incoming and the lately ingathered converts. To put it in a concrete form: During the last five years we have baptized 23,117, while we have on our rolls 7,000 waiting for baptism. How to properly care for and shepherd and teach these thousands is the problem.

2. There is the problem of getting able consecrated Indian leaders. We praise God for those we have, but we need many more, and how to get them is the question. To turn out from our schools and Seminary such as are called "Mission Workers" is one thing; to lead and develop these into men and women who are consecrated, into faithful efficient pastors, into zealous devoted missionaries, into Spirit-filled and equipped leaders, is another thing. I know of no greater problem and one whose solution is more imperative, than the raising up of such men, men who will give the masses a vision of the great things of God, who will stimulate them into higher life, and thrill them into mighty service for God and His kingdom.

3. Another problem which must be worked out is the development of a corporate life in the midst of the masses we are receiving into the Church. There are the family and tribal ties which the people bring over with them from heathenism, but these are often a hindrance rather than a help to the larger unity we want. We need to have the various communities and villages welded into a strong organic, homogeneous body. Then our Christian community will move with power against the evils of society, and become a large enlightening power in the land.

4. Still another problem that confronts us is the development of a missionary spirit among our people. There is something of this in places, but it is only in places. The people as a whole have not yet caught the spirit of the missionary Christ.

Sad is the story of the early Khrishnagar movement in lower Bengal which promised to bring that entire people into the Kingdom, but later signally failed. It is recorded that the failure was due to the leaders in the ingathering not realizing the vital importance of encouraging indigenous effort.

We must look to our movement in the Punjab that it suffers not the same fate. We rejoice in what the people are doing for themselves in the way of supporting their own Church work; but even in self-support, good and desirable as it is, there is the danger of the people becoming self-centered; and if this continues, there will certainly be stagnation, and this cannot but issue eventually in retrogression.

5. But passing by many other problems I would mention in closing what seems to me to be the one supreme problem. This is the problem of bringing the people to realize the living Christ in their midst.

We are reminded of that strange incident which marked the beginning of the movement among the Kols of Western Bengal, of how four of these men came to the missionaries and said that they wanted to see Jesus. The missionaries invited them into their service. The men were impressed but not satisfied. They said that they wanted to actually, literally, see Jesus. One of the missionaries took the men into the prayer room of the church, and earnestly prayed that light might come to them. The men went away and the missionaries saw nothing of them for a year or played by them. Honesty and fidelity to their employers is another common characteristic among them.

The marriage customs of these people are interesting. Among the higher castes of Hindus the rule prevails that a man must take a wife from a lower caste and give his daughter to a higher caste. If a man be asked with what tribe he may inter-marry he will usually mention one below his own, but if asked if he would give his daughter in exchange to the same tribe, he would be horrified at the idea. This custom, which among Hindus has the force of law, makes it hard for high born girls to get suitable husbands, a fact which accounts at least in part for the infanticide which is practiced. The Government does not permit this to take place openly, nevertheless it is doubtless practiced to some extent in secret.

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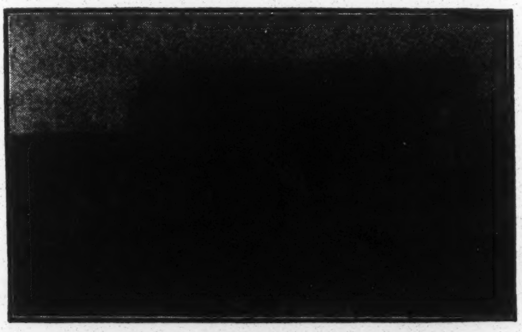

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"Oh," replied one of the leading men, "he is a miracle."

The miracle which India is seeing wrought before her eyes today is the transformation of these offscourings of the earth into men and women of power. As Bishop Thoburn said the closing years of the last century, "The converts may be from the ranks of the lowly; but the lowly of this century will be the leaders of the next. The Brahmin must accept Christ or see the Pariah walk past him in the race of progress."

2. *Native agents. God has raised up for His work in the Punjab some fine consecrated Indian men and women. Mark you I do not say this of all our native agents, but of many of them it can be truly said. The missionaries are filling an important, and not yet to be dispensed with part, in leadership and initiative; but our native agents are preeminently the force that is molding, elevating, and purifying the native communities. Their lives stand as a living condemnation to wrong and an incentive to right; while in their work they

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*"The Finished Product."—See illustration.

show zeal, faithfulness, devotion, and ability most commendable.

3. The school is another important agency in the work. It early became the policy of our Mission, indeed it followed close upon the first ingatherings, to establish schools in the various centers of the Christian communities. We now have 187 such village schools. These together with our higher schools, particularly the two Christian boarding schools at Sialkot where there are 432 enrolled, the most of these being low castes, are fast leavening the whole Christian community with a higher intelligence, lifting it to such a standard of living that the transformation is a matter of wonder to our heathen neighbors.

4. Then there should be mentioned the Summer Schools, the Sabbath Schools, the Young People's Societies and the various Conventions, especially the Sialkot Convention. All these are making for the spiritual growth of our Christians.

It is encouraging to see that there is a growing consciousness of sin. Ten or fifteen years ago it was an almost unheard of thing to witness men broken down under the burden of sin. Not so now-a-days. We frequently see or hear of men confessing their faults one to another, seeking forgiveness and making restitution. It is evident also that there is a public sentiment for righteousness extending and increasing in power. Not that there are no "black spots." There are of these not a few, but even in such cases it is a striking fact that there is something which will not let sin go long unquestioned.

5. Then again among the agencies that are moulding the life of our ingathered converts, we must not pass by the beginnings of an indigenous Church. It is some eighteen years since Rev. D. S. Lytle gave utterance to that telling message, "The Church of Christ is still a 'musafir,' a traveller, in this land; she has not yet found a home here for herself." This message took hold on two of our young ministers and they went out from that meeting to convenant together to give their lives to the work of giving a "home" to the Church in this land. That marked the beginning of the establishment of a self-supporting, indigenous, native Church in the Punjab. Our Mission now has within its bounds 29 self-supporting pastorates. Last year the Indian Church contributed $5,145 or 36 per cent. of the $14,127 spent on strictly Church and evangelistic work. The native Church supports its own Indian professor in the Theological Seminary. Furthermore it has its own mission in the region beyond the Jhelum and Indus rivers, and has two stations opened and manned.

These indigenous movements are opening up the door for activity and service for our people, and are doing more at the present time than any other agency towards the bringing in of a vigorous Christianity. They are manifestly calling forth Indian leadership and are developing Indian resources. We are truly in the midst of great things. It seems that the time is not far distant when the Indian Church, and that too made up largely from the outcasts, will take her place among the aggressive forces of Christendom. God is certainly calling out the Indian Church, and we cannot believe that the Church will fail to respond to the call.

THE PROBLEMS.

Such a movement as this in the midst of which God's providence has placed our Mission cannot but have many problems. I can mention but a few of these and that but briefly.

1. There is the problem of teaching the incoming and the lately ingathered converts. To put it in a concrete form: During the last five years we have baptized 23,117, while we have on our rolls 7,000 waiting for baptism. How to properly care for and shepherd and teach these thousands is the problem.

2. There is the problem of getting able consecrated Indian leaders. We praise God for those we have, but we need many more, and how to get them is the question. To turn out from our schools and Seminary such as are called "Mission Workers" is one thing; to lead and develop these into men and women who are consecrated, into faithful efficient pastors, into zealous devoted missionaries, into Spirit-filled and equipped leaders, is another thing. I know of no greater problem and one whose solution is more imperative, than the raising up of such men, men who will give the masses a vision of the great things of God, who will stimulate them into higher life, and thrill them into mighty service for God and His kingdom.

3. Another problem which must be worked out is the development of a corporate life in the midst of the masses we are receiving into the Church. There are the family and tribal ties which the people bring over with them from heathenism, but these are often a hindrance rather than a help to the larger unity we want. We need to have the various communities and villages welded into a strong organic, homogeneous body. Then our Christian community will move with power against the evils of society, and become a large enlightening power in the land.

4. Still another problem that confronts us is the development of a missionary spirit among our people. There is something of this in places, but it is only in places. The people as a whole have not yet caught the spirit of the missionary Christ.

Sad is the story of the early Khrishnagar movement in lower Bengal which promised to bring that entire people into the Kingdom, but later signally failed. It is recorded that the failure was due to the leaders in the ingathering not realizing the vital importance of encouraging indigenous effort.

We must look to our movement in the Punjab that it suffers not the same fate. We rejoice in what the people are doing for themselves in the way of supporting their own Church work; but even in self-support, good and desirable as it is, there is the danger of the people becoming self-centered; and if this continues, there will certainly be stagnation, and this cannot but issue eventually in retrogression.

5. But passing by many other problems I would mention in closing what seems to me to be the one supreme problem. This is the problem of bringing the people to realize the living Christ in their midst.

We are reminded of that strange incident which marked the beginning of the movement among the Kols of Western Bengal, of how four of these men came to the missionaries and said that they wanted to see Jesus. The missionaries invited them into their service. The men were impressed but not satisfied. They said that they wanted to actually, literally, see Jesus. One of the missionaries took the men into the prayer room of the church, and earnestly prayed that light might come to them. The men went away and the missionaries saw nothing of them for a year or so. Then one day the same four men returned. Again they attended the Sabbath service. At the close of the service they came up to the missionaries, and with joy on their faces said, "We have seen Jesus, we are satisfied."

This vision of the Christ, if it be given, is enough to regenerate, purify, uplift. The presence of the Shechinah light was the all important factor in the life of Israel of old. If any one thing marks the history of the early Church, it is the fact of the presence of the risen Lord in the midst of His people. That same presence, if it be only known and realized, will solve every problem. Pray that this may be given, and then even the despised, depressed, down-trodden Chuhra will take a place among the mighty forces which will bring speedy redemption to India.

THE BENGALIS.

BY MISS MARY J. CAMPBELL OF PATHANKOT.

IT WAS an interesting group of people that had come together in the banyan tree compound of the Girls' High School. At first it seemed to be only a gathering of school girls, for the seventy pupils in their prettiest white frocks were having a merry time, and the earnest faced young teachers clad in muslins of dainty hues, were moving about among them in gentle dignity. A closer look, and one discovered a few Indian gentlemen of both the old and new school; these had come over to visit their daughters in the school, all were pastors of growing congregations, some from the cities, some from the quiet villages. Another look revealed the presence of half a dozen missionaries, who loved next best to the land of the five rivers, the Stars and Stripes of America.

It was the evening of the Glorious Fourth and it was only natural that when the shadows began to fall and quietness to steal over the little company that the talk drifted off on the almost forbidden themes of liberty and patriotism. These topics so dear to the heart of every true American are only beginning to be discussed freely in India, and alas, not always wisely.

The school girls were deeply interested in an account of the spectacular in America's Fourth, but it was the young Bengali teacher's eyes that glistened as the senior missionary told simply of the *meaning* of the day.

"Oh when will our Motherland be thus united and free and able to work out its great problems," she said. "I know the time is not yet come, and cannot come until Jesus reigns in the hearts of our people."

"Do please tell us of your home in Bengal," said the new American teacher, "We are studying Bengal in the ninth standard these days and I'm so anxious to know more about it. Of course we know it is a fertile land, thickly populated, has a great jute industry and coal mines, but we would like to have you bring us into closer touch with its home life."

"Gladly will I tell you what I remember, but do not forget that I am more Punjabi now than Bengali, since I was brought North in my twelfth year and only returned to Calcutta for my college course of four years.

"Our ancestral home was in a village near the Ganges. It was a fine old building with unplastered walls of brick which displayed the fine work of the brick layers. From the house a brick pathway led to the precincts of an ancient temple where my forefathers worshipped, and up and down this pavement my brothers and sisters used to run and play. How frightened the old priest used to be lest the little unclean Christian children should come too near and defile the abode of his gods! Have I ever told you about the conversion of my grandfather to Christianity? Well, we'll have that some other time," she said to the little second standard girls who were keen on having the story straightaway.

"I'm reminded tonight as I sit here with the odor of damp in my nostrils and the lawn so beautifully green, of my Bengali village home in the rainy season. That was the most beautiful of all times of the year for visiting the brimful river, the fresh green foliage of the trees and undergrowth giving an air of opulence and unusual beauty. The little thatch-roofed mud homesteads were almost hidden in clusters of cocoanut palms, bamboos and plantains. In the foreground I can imagine I can still see the stretch of green fields with their grazing cows, and the rice fields under water, and the orchards, while above all the unbroken dome of blue edged on the horizon by the tremulous line of foliage where new bamboos veiled some fresh village or farm house."

"Oh, how beautiful!" exclaimed one who was an ardent lover of nature.

Smiling, she continued, "Once a year I had the rare privilege of going into the great city of Calcutta to visit my maternal uncle for one month. What a treat that was for the little country girl! Calcutta is altogether unlike our great cities up North. Here there is a rich crowded beauty, but there one has the impression of breadth and solitude, of roofs and palm tufts, and the vast dome above. I loved the little room on the second story which my uncle gave me, and there I would sit beside a table for hours reading and writing. A fine old neem tree with gnarled boughs and fernlike foliage, stood at the eastern corner of the house to ward off the malaria that comes with the east winds. The birds used to fly in and out of the open casements. There was not an inch of glass in that old house, the casements were protected by iron or wooden bars."

"Do you mind giving us an account of the early history of Calcutta and how it fell into the hands of the English," now interrupted one of the larger girls.

"Yes, that is easily told," she rejoined. "In 1690 during the reign of Aurangzeb, the British had factories on the river Hoogly. They were unjustly treated and driven away to Madras. Afterwards they returned to Bengal and bought three villages one of which was Kali Ghat, which proved to be the germ of modern Calcutta. In June, 1756, occurred that horrible tragedy known as the Black Hole of Calcutta. The city was attacked by the Nawab's army, a fight ensued, the British defeated and their goods confiscated; but worst of all 146 prisoners were thrust into a small house 18 feet square with only two tiny barred windows. In this close space the prisoners were tightly packed together. The evening was intensely hot and still. Outside were burning buildings. In a few minutes the heat became unbearable. Gasping for breath, raging with thirst, the poor prisoners beat upon the door and shouted to be let out, but in vain. 'Water, water,' gasped the stifling wretches; 'Air, air,' came the bitter cry, and in reply only taunts from the enemy. They struggled, they fought, many went mad, and in the morning only 23 moaning, stricken spectres crept out."

"How terrible!" cried the girls.

KAMAL MOI MUKERJI.

Head Mistress of Girls' School in Gujranwala.

"Our Ramabai" in the Punjab Mission. Women of the 4th Church, Allegheny, Pa., provide salary for Miss Mukerji.

"In 1757, Clive, a young Englishman, who had risen from the post of clerk in the East India Company to the rank of Colonel in the army, and who afterwards was raised to the peerage, recovered Calcutta and the whole of Bengal at one stroke by winning the battle of Plassy.

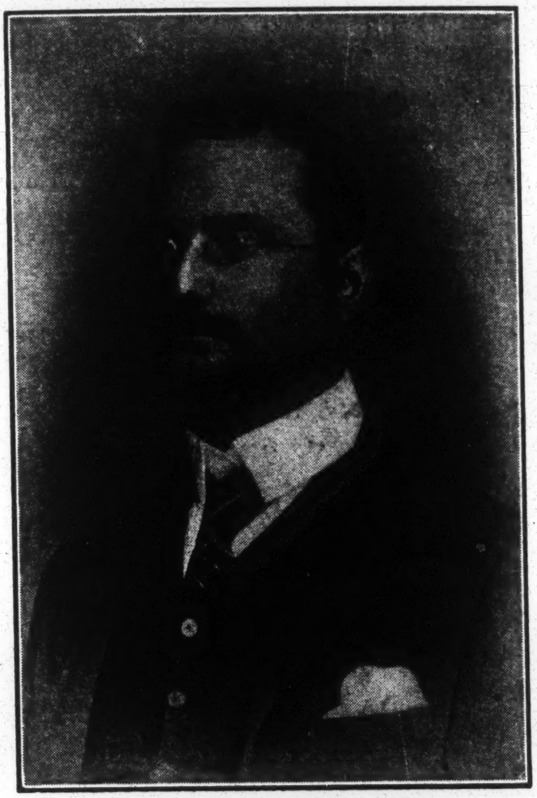
"Personally I am more interested in the coming of Dr. Alexander Duff to Calcutta. It was in his college that my grandfather and many other Bengali youths of good family received their education and became followers of the Lord Jesus."

The Miss Sahiba who had been an attentive listener now said, "We of the Punjab may well be grateful for Bengal's donation to our educational life. The Bengalis have always stood high, if not first, in education in India, and have filled the greater number of posts as clerks and accountants in the governmental departments. The Christian Bengalis also occupy prominent positions in mission work. In our own Mission we are deeply grateful for the labors of our beloved Miss Mukerji who has been head mistress of the Girls' School in Gujranwala for nearly thirty years. Her three nieces have been associated with her in the school.

"I received a letter from her today and in it she pours forth her heart's longing which is that the dear women and girls of the Punjab for whom she has given her life may be brought to know Jesus Christ. 'When I see my girls' she writes 'leading a good life in a worldly sense, but dead to spiritual things it breaks my heart.' Then she thanks God for her niece Shadamani, who is a college girl from Calcutta and who labors on in the mission school without a hope of gaining name or fame, and adds 'I am helped by her unselfish life.'

"Miss Mukerji's father also was converted under the influence of Dr. Duff of Calcutta.

"Mr. B. C. Chatterji, head master of the Boys' High School in Gujranwala, (the school in which so much interest was taken to secure funds for a new building) is a Bengali, as is also his excellent wife. They are both from high families of influence and wealth. It has been beautiful to see their lives dedicated to the Lord's service where material remuneration has been much less than in the highly paid government service, which also ensures a pension, and for which there is no provision in the mission service. Year after year young men pass out of this school strong morally because of their long contact with the sturdy upright character of their head master, and many have from him learned to admire Jesus Christ."



MR. B. C. CHATTERJI
Head Master of the Boys' High School
Gujranwala.

While this conversation was in progress the big double gate swung open and a tall, fine looking man entered. He was clad in a long yellow robe with a rosary of big brown beads around his neck, which he continued telling as he slowly approached the group of Christians. All saw at a glance that he was a Sadhu, but he did not look like the ordinary religious mendicant who goes begging from door to door. Here was a personality of power. He was given a chair and for some time he remained silent. At last realizing that the subject under discussion was his own beloved Bengal, he began to speak freely of the hopes and aspirations of his people. "Unless," he said, "the patriotism and good will of the people are enlisted in favor of British supremacy, no plan, no mode of government, no precaution, no palliative measure that may be taken, will be of any use to allay the present unrest.

"The true lovers of the Motherland deeply deplore the anarchistic tendencies displayed by some rash Bengalis, such as that which resulted almost tragically in the case of Lord Hardinge. I have learned that one of my compatriots, that rank anarchist, Rish Behari, passed through your town a few months ago and went on into the heart of the mountains and has not yet been captured."

"Do you condemn all political agitation?" asked one of the company.

"Oh no," answered the Sadhu. "A certain amount of legitimate and constitutional agitation should be utilized for the purpose of drawing attention to certain defects of government."

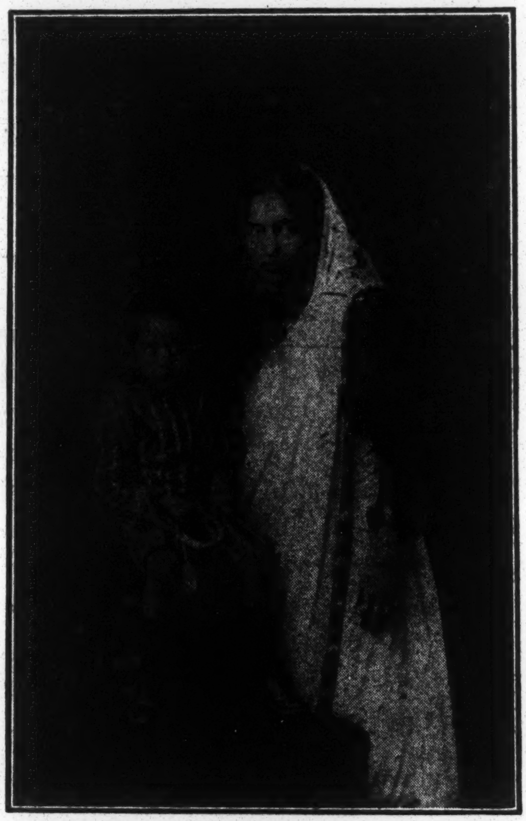
"What would you suggest as some defects in Bengal?" asked another.

"Lack of funds for the solution of our problems, a too costly foreign administration, more than our resources can bear—"

"But surely you forget," interrupted the Miss Sahiba, "that high Government positions have been given to Indians, and perhaps especially to Bengalis, as quickly as they prove themselves worthy of such trust." Perhaps too quickly, said the Miss Sahiba to herself, an instance of perverted justice under an

Indian Judge having come to her notice lately.

"Oh no, I do not forget," said the Sadhu, "I know that you foreigners think so, but all the same the high positions and the most highly paid ones are kept for Europeans—"



MRS. B. C. CHATTERJI AND HER ADOPTED SON.

Perceiving that the Sadhu's remarks were becoming a rehearsal of the usual Bengali complaints against the Government which is blamed for all the defects of social as well as political life, the Miss Sahiba again interrupted him, saying earnestly, "Brother, some of us believe that India will soon turn to Christ and that her students will see in Him the promise of the reformation they seek. Already many a young patriot looks toward Him as the Saviour Who alone can give abundant life to the dear Motherland; and many of your own leaders have openly said, they can see no hope for any unity of action or national life apart from Christianity, the truth of which they are assured of, but are not yet ready to follow.

"Does not your own great poet, Rabindranath Tagore, who bears so worthily the honor of the Nobel prize which was awarded to him the past year, realize this? One has said of him, 'Mr. Tagore is a mystic, so is almost every Indian, he is romantic, and India is the land of romance, he is passionate, and so are his people; he is wistful and a little sad; India is a land of wistful yearning after the Unseen; he is all imagination, and in India imagination grows with tropical luxuriance. In a word Mr. Tagore is a seer whose vision of God has crystalized from an atmosphere surcharged with Christian thought.'

"He describes a strange religious experience which visited him one day as he walked through Free Church Lane in Calcutta.

"'The veil was suddenly drawn,' he writes, 'and everything I saw became glorious. The whole world was one glorious music, one wonderful rhythm—I was full of gladness, full of love for every person and everything.'"

Darkness had fallen on the little company. Some of the small children had fallen asleep, but the older ones were able to enter sympathetically into the meaning of the words of the beautiful prayer by Mr. Tagore as they were slowly and reverently recited by the Sadhu,

"Where the mind is without fear, the
head is held high,
Where knowledge is free,
Where the mind is led forward by Thee
into ever widening thought and
action—

Into that heaven of freedom, my
Father, let my country awake."

All knelt reverently while the senior pastor asked God's blessing to rest upon every fair province in India, and that soon there may be a great national Church of Christ, singing praises to Him Who is Lord of Life.

THE SANSIS.

By Rev. H. C. Chambers of Khangah Dogran.

THE SANSIS are one of the many tribes of India who make their living by crime and theft. They are professional thieves and under constant police surveilance. They were originally one with what is now a separate tribe of thieving gypsies suggestively called "thief stranglers." These latter are experienced in all sorts of fraud and bunco games. When they arrive at a place of encampment one or two policemen are detailed from the nearest police station to stay with them and watch them as long as they remain in the neighborhood. As they enter the bounds of a new police district they are turned over to another detail of police. One of our honored pastors is a convert from this class.

The Sansis are scattered through the villages of our mission field. In one or two instances there are large settlements where the Government has made them grants of land in order that they might take up farming and earn an honest livelihood. Still further grants of land are to be made through the Salvation Army from the new canal lands which are just now being opened up. The Salvation Army undertakes to teach them weaving, farming and other useful trades.

The Sansis are at present under the same strict police surveilance as the "sheep stranglers," though they do not move about from place to place as the latter do. The Headman of the village in which they live may grant them one day's leave of absence from the village. Several day's leave may be granted by a police inspector, and for a longer period by the Superintendent of Police of the district, usually an Englishman.

Physically they are strong and quite quick-witted. They take keen delight in hunting, but not being allowed by the Government to have guns they have to rely on dogs and clubs. They are very illiterate, only 64 out of the 26,674 in the Punjab being reported as literate, and only four women out of 11,963. They eat everything, including carrion, cats, lizards, etc., and in the social scale are below the lowest. The sweeper outcasts look down upon them, and refuse to sit with them, inter-marry or associate with them in any way whatever.

As there are enough gods worshipped in India for each man, woman and child to have one of their own it is not strange that they have their own religion which, however, is neither Hindu nor Mohammedan. One of their peculiar marriage customs is that of sprinkling the bridal couple with the blood of a goat to seal the marriage contract. It resembles the old Jewish custom of sealing a covenant with blood.

A very interesting convert from the Sansis in our mission is a young man by the name of Nawab Din of Khangah Dogran district. He is over six feet tall, with straight black hair, not unlike an American Indian in appearance. For

THE SANSIS.
Physically they are strong. They are quick-witted. They can be won for Christ.

some years he was a school teacher and preacher in a village near his old home. His life was so far above reproach that the Government police removed his name from their criminal roll and gave him the same permanent freedom other honest citizens enjoy, and the people of the village where he taught, both Christian and non-Christian, held him in the greatest respect. His wife, an orphan girl from the Pasrur Industrial Home, was able to take charge of the school while he was absent in neighboring villages, teaching the Christians, and giving Bible instruction in schools for Hindu and Mohammedan boys.

A Hindu Station Master was greatly impressed with the high type of this young man's honesty a year or so ago when Nawab called his attention to the fact that the ticket on which he had returned from the Sialkot Convention was out of date and offered to pay the regular fare.

Nawab is now reading in the grammar grade of the Gujranwala High School. He was anxious to acquire more learning than he had, and so fit himself for greater usefulness in the Master's service. What the Gospel can do for one of a humanly speaking hopeless class, it can do for the rest, so let us not forget nor neglect them in our efforts and prayers for the salvation of India's many tribes and millions of unsaved.

THE MEGHS.

By Miss Anna Hamilton of Rawalpindi.

APPARENTLY NOTHING is known of the origin of this caste. The members are practically all Hindu in belief and practice, but are considered untouchable by the orthodox Hindus. They are found only in the Punjab and chiefly in Sialkot district. According to the last census they number 40,020. By occupation they are largely weavers but they also follow farming and other pursuits.

In 1859 there was a large village near

Zafarwal in which twenty-five families of Meghs lived. These Meghs had in some degree lost their enthusiastic attachment to their old idolatrous faith, and were thirsting after something better—longing to see God.

It is not surprising then that when a "holy man" came to them from a distant city offering to reveal God to them that they rejoiced greatly and eagerly agreed to his propositions. For eighteen long months they, though poor, generously supplied this "holy man" with food, clothing, and shelter, and faithfully learned the lessons taught them each day. At the end of this time, having disproved Hinduism and Mohammedanism, the "holy man" proceeded cautiously to declare his own doctrines, saying, "There is no heaven, no hell, no one to whom you will be required to give account, no one greater than man—whatever is, is before your eyes."

Poor people! All the faith they had had was destroyed, and not one ray of light was given them. Disappointed, and thirsting still, their hearts cried out for the living God. And God knew the hunger and thirst of those hearts—the seeking after Him. He was also seeking after them. Through a humble, spirit-filled Christian He came to them. They realized now that the true way was being shown them. Satan also realized this and stirred up many enemies, and bitter persecution, and the love of some grew cold.

There were others, however, upon whose hearts the witness of the humble Christian had taken such a hold that they could not be turned aside. To them Jesus had become the One altogether lovely. For Him they gave up all, and were baptized into His name. Later others came and today, 55 years later there are many "found ones" from this caste who are rejoicing in the Saviour Who came to seek and to save.

One of the first to receive baptism was Kanaya, of precious memory. His children, grandchildren, and great grandchildren, are now in the Punjab Church, honored and faithful members, witnessing by their lives as well as by their words and service that they who truly seek God find Him, and finding Him are saved and blessed.

Time would not permit one to mention all those who have been sought and found. There is old Baba Buta, whose son, Fazl Ilahi, B. A., is headmaster of one of our mission schools, and whose daughters are married to prominent workers in the Kingdom and living beautiful lives for Christ in their homes. There is Lal Chand with his bright sons and daughters. The eldest son, Wazir Chand took his B. A. degree some time ago from our college and is now in the Seminary preparing to preach the gospel which has brought life and blessing to his people. Another is Munshi Kakku Mal, a quiet humble man, but one whose light shines continuously and brightly. The beauty of his life and character, the transforming power of the indwelling Christ is shown most strikingly when contrasted with the hopelessly selfish life of his brother who will have none of the Saviour.

There was a dear old woman too who was one of the found ones. It was in the evening of her life that she heard the call and responded, but oh, the flood of light and joy that came to her! Never was any one more to the praise and glory of His grace. Though of very great age her intense love for the Saviour enabled her to learn scores of Bible stories, verses and Psalms. Prayer was her delight. When she was too old and feeble to go to church to worship with the congregation, she would say, "I just say my verses and stories and sing my precious Psalms, then I pray and great joy fills my heart."

Hundreds of others of the Meghs have been found by the Saviour and by their upright lives are putting to shame the wise and high caste people who oppress and despise them.

"But God chose the foolish things of the world that He might put to shame them that are wise, and God chose the weak things of the world that He might put to shame the things that are strong, and the base things of the world, and the things that are despised, did God choose.................that no flesh should glory before God."

For a picture of Christian Meghs see "The Finished Product."

THE DOMS.

By Miss Cynthia E. Wilson of Pathankot.

THE DOM, otherwise called Dumna, Domra or Dum, is the Chuhra of the hills proper, and is also found in large numbers in the sub-montane tracts of Kangra, Hoshiarpur and Gurdaspur. Like the Chuhra of the plains he is something more than a scavenger; but whereas the Chuhra works chiefly in grass, the Dom adds to this occupation the trade of working in bamboo, a material not available to the Chuhra. He makes sieves, winnowing pans, fans, matting, grass rope and string, and all the vessels, baskets, screens, furniture and other articles which are ordinarily made of bamboo. When he confines himself to this sort of work and gives up scavengering, he appears to be called Bhanjra in the lower hills. The Dom appears hardly ever to become Mohammedan or Sikh, and is classed as Hindu, though being an outcast he is not allowed to draw water from wells used by the ordinary Hindu population. He is regarded by the Hindu as the type of uncleanness, yet he seems once to have enjoyed as a separate aboriginal race some power and importance.

In Chamba the Dumna is called Dum. According to Sir Denzil Ibbetson the Dum of the plains is identical with the Mirasi, the latter being the Mohammedan. But though the Dums may overlap the Mirasis and be in common parlance confused with them they appear to be in some parts of the Punjab at least, distinct from them. In Gurgaon the Dum is identical with the Kanshan, and is said the be a Mirasi. Another account in the same district says that the Dum is the Mirasi of the Mirasis, and that he gets his alms from all the menial castes. In Lahore they are described as quite beyond the Mirasi pale, as the true Mirasi will not inter-marry with them. They often associate with the professional dancers and play and sing for them. In fact they rank below the Chuhra and in Ludhiana they are distinct from and lower than the Mirasi.

In Pathankot district we have very few Chuhras, but the Doms are very numerous. We have had some very encouraging work among them, and some are asking for baptism. One of their leaders was being prepared for baptism, and through him we hoped to win all of his village. Just at that time the Aryas began their mass movement and by their alluring promises won him and his people, and many other villages over to them. They promised to make them equal to themselves, to eat with them, to give them schools, and permit them to draw water from their wells. These promises were very pleasing to the Doms. On set days the Aryas gathered the men in several centers, preached to them and told them they must not eat flesh nor worship idols. They were then shaved by barbers, sprinkled with water by the Arya leader who pronounced them "shudh" (holy) and changed their name to Mahash. They were then feasted and ate their food near the Aryas. Each family, however, had contributed 50 cents towards the feast, so virtually they ate their own food although it was cooked by the Aryas. In some centers 3,000 and 4,000 were made Mahash at once. Now because they think they are holy, and have gotten all they need for this world and the next, it is more difficult to interest them in the Gospel. The Aryas have not kept their promises, and the Doms are in many places regretting that they have been so taken in. We trust the Lord will bring good out of this seeming evil. The saddest part of this movement is that the Arya leader in this work is a brother of a good Indian Christian worker. We pray that like Saul of Tarsus he may be arrested in this evil course.

The influence of the Aryas has been much retarded by some of them trying to pass off some of the Dom women for Hindus, and marrying them to some Hindu farmers in the Bar. They received a good sum for them, but when the Hindus discovered the fraud they were very indignant and had the dealers in women hauled up in court and punished. Several were sent to jail, and the low caste wives were returned.

In one of our villages thirty-five houses of Doms became Mahash, but we still find a few villages that have not been drawn over.

The Doms are a very industrious people and many of them well off in this world's goods. They would be valuable additions to the Christian community if converted. Will you not join us in praying earnestly for their enlightenment and that they may have a saving knowledge of the truth as it is in Jesus Christ?

THE SIKHS.

By Rev. J. H. Martin, D. D., of Lyallpur.

THE WORD Sikh means disciple and the Sikhs are the disciples of the Ten Gurus or teachers. Their sacred book is the Granth and is composed of the writings and sayings of these ten teachers along with various sayings and writings of other noted teachers of other sects such as Kabir, Jaidev, Etc.

The first of these teachers or ten Gurus was Nanak Sahib. He is the real founder of Sikhism. He was born in April, 1469, at a place called Nankana, of which the original name was Talwandi, about 30 miles south of where I now sit in Lyallpur, while I write. The place is considered sacred and is visited by many pilgrims. Christopher Columbus was about 33 years old when Nanak was born and Nanak was about 15 years old when Martin Luther was born.

Nanak was a great reformer and

Sikhism might be called the Protestantism of India. Mr. Max Authur McAuliff in his recent book, "THE SIKH RELIGION, writes:

"There is wonderful analogy between the spiritual condition of Europe and India during the dark ages. In Europe most religious works were written in Latin, in India they were in Sanscript. In both countries all learning was in the hands of the priesthood and this admittedly led to serious abuses. A great cyclic wave of reformation then spread over both continents. During the very period that Luther and Calvin in Europe were warning men of the errors that had crept into Christianity, several Indian saints were denouncing priestcraft, hypocrisy and idolatry, and with very considerable success. Several of these great men who led the crusade against superstition, founded sects which still survive; but the most numerous and powerful of all is the great Sikh sect, founded by Guru Nanak, which already forms a considerable section of the population of the Punjab and which is scattered in greater or less numbers not only throughout the whole of India, but also Kabul, Kandahar, China and Southern Asia."

A SIKH.
The Maha-rajah of Patiala.

From his earliest childhood Nanak manifested very unusual thoughtfulness. He was original and independent by nature. When he was nine years old his father called in the family priest to have the boy invested with the Hindu sacred thread. As the priest was about to put the thread around his neck the boy caught it and asked what he meant by this. He was told that this was the basis of the Hindu religion and that without it a man would be only an outcast and that by wearing it greatness would be obtained in this life and happiness in the next. The boy replied, "Make mercy thy cotton, contentment thy thread, continence its knot, truth its twist. That would make a jenieu (sacred thread) for thy soul. If thou have it, O Brahmin, then put it on me. It will not break or become soiled or be burned or lost. Blest the man who goeth with such a thread on his neck."

The dialogue was a long one and the boy seems to have had his way much to the chagrin of all.

Later he became a herdsman but was not a great success in this line. He spent his time meditating and praying and writing. His idleness became notorious. His mother tried hard to get him to engage in some lucrative employment but he was engaged in other thoughts. They especially wanted him to engage in agriculture. This was the occasion of some of his preserved writings.

"Become a husbandman and make good works thy soil, and the word of God thy seed; ever irrigate with the water of truth."

"O father, mammon accompanieth not man when he departeth: Mammon hath allured this world, and few there are who understand it."

The family was disgraced with such a son and all men called him crazy. He was thought to be sick and the doctor was called. To him he said: "The physician is sent for to prescribe a remedy; he taketh my hand and feeleth my pulse. The ignorant physician knoweth not that it is in my mind the pain is. Physician, go home, take not my curse with thee. I am imbued with my Lord, to whom givest thou medicine? Physician go home, few know my malady. The Creator Who gave me this pain will remove it."

These are words of his youth. They are the beginning of a life of deep sense of need, of closest fellowship with God and much thought on the false teachings of the men of his age. He spent much of his time in meditation. He seemed to enjoy real fellowship, not in the Hindu sense of thereby piling up merit. His name for God was "Sat Nam," The True Name. He listened to all sorts of teachers and in the garb of a Mohammedan, made a trip to Mecca to see what of real religion was there. His teaching might be summed up as follows:

1. The unity of God.
2. The rejection of every form of idolatry and the worshipping of men and places. The very visits to his birthplace which are going on now would be rejected by him if he were here to do so.
3. That religion is all one, union with God.
4. That the various forms of worship are in vain.
5. Caste he rejected with all his might. All who became his disciples were of one caste.

The next eight Gurus after Nanak taught the same truths. They followed him closely and there is really nothing new in their writings. The tenth Guru, Govnd Singh was nearer Nanak's equal than any other. He had to be a warrior as well as teacher though this was not of his choosing. His teaching against caste and his practice and that of his followers only fanned the flame of hatred in the breasts of the Brahmins everywhere. They stirred up the hill kings and the Mohammedan Emperor, Aurangzeb, so that the Sikhs who were originally a peaceful sect, were driven to become skillful warriors. I used to ask why the Sikhs came to be about the finest lot of men physically that one is likely to see anywhere on the face of the earth. It is clear enough when one reads their

The three sons of Baba Gurbaksh Singh, Leader of the Sikh community in Rawalpindi. The two eldest boys were pupils of Professor Charles Stewart of our mission.

history. They set themselves against caste and have had to fight their way straight through. The Brahmins have been their enemies and have driven kings to use every means to exterminate them. The practice of the art of war and the self-denial and self-control that goes with it has made them a mighty people. Tobacco and wine were strictly prohibited and they have been comparatively a moral people.

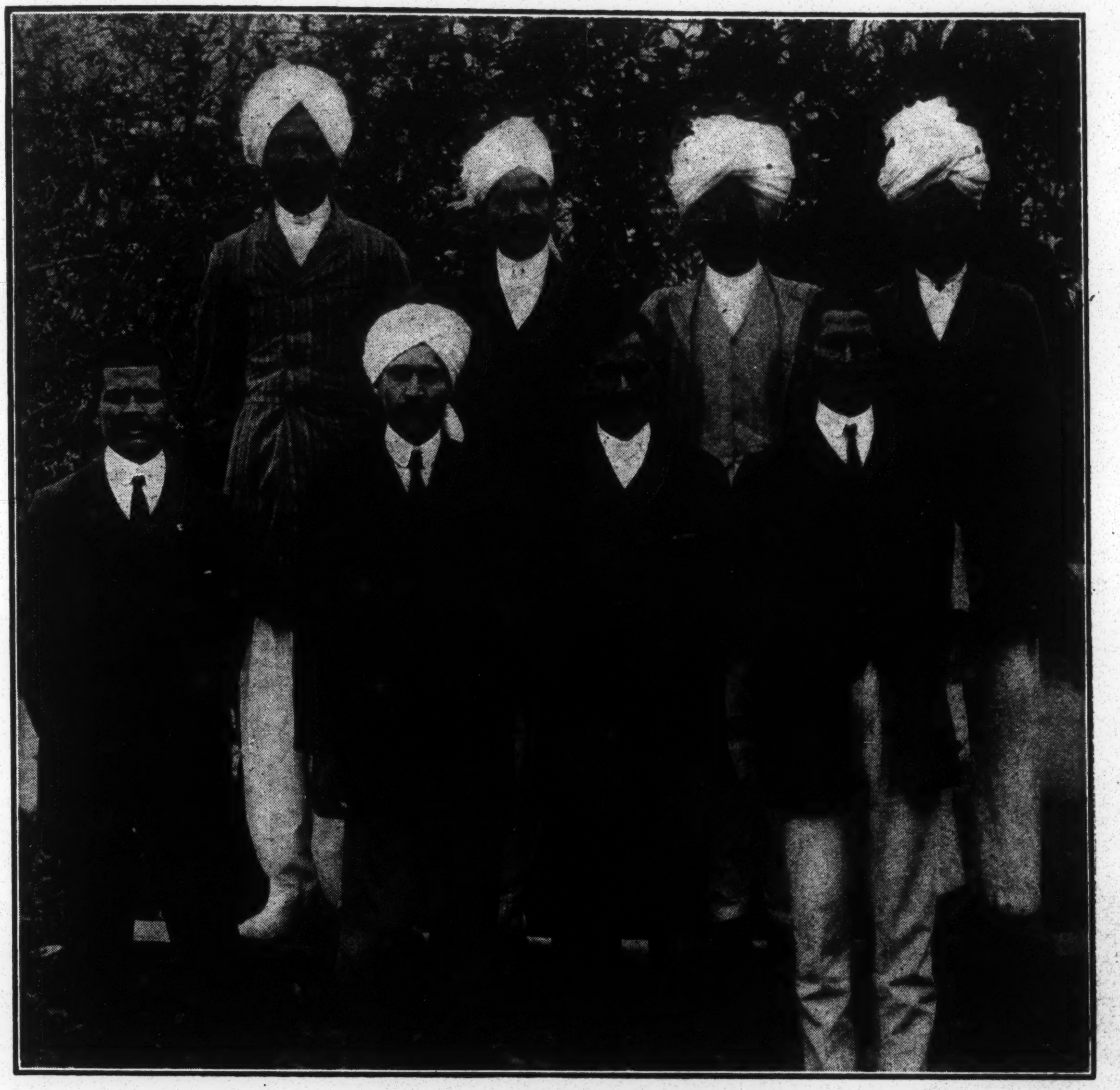
The day of their glory seems gone. They are still the best people physically, if not in every other respect, in the Punjab; but they are turning to Hinduism. They pay little attention to their sacred writings. They are notoriously intemperate in their use of alcohol, though tobacco is still tabooed. They wear the long hair and observe the outward forms of their sect but that does not make them Sikhs in the true sense. Some one has well written: "Truly wonderful are the strength and vitality of Hinduism. It is like the boaconstrictor of the Indian forests. When a petty enemy appears to worry it, it winds round its opponent, crushes it in its folds, and finally causes it to disappear in its capacious interior. In this way, many centuries ago, Hinduism on its own ground disposed of Budhism which was largely a Hindu reformation; in this way in a prehistoric period, it absorbed the religion of the Scythian invaders of Northern India; in this way it has converted uneducated Islam in India into a semi-paganism; and in this way it is disposing of the reformed and once hopeful religion of Guru Nanak. Hinduism has embraced Sikhism in its folds; the still comparatively young religion is making a vigorous struggle for life, but its ultimate destruction is, it is apprehended, inevitable without state support. Notwithstanding the Sikh Gurus' powerful denunciation of Brahmins, secular Sikhs now rarely do anything without their assistance. Brahmans help them to be born, help them to wed, help them to die and help their souls after death to obtain a state of bliss, and Brahmans with all the deftness of Roman Catholic missionaries in Protestant countries, have partially succeeded in persuading the Sikhs to restore to their niches the images of Devi, the Queen of heaven, and the saints and the gods of the ancient faith."

In 1901 there were 2,195,339 Sikhs in all India. In 1911 there were reported 3,014,466.

THE CHAMARS.

BY REV. S. C. PICKEN OF ZAFARWAL.

THE PUNJAB has many tribes and castes. Each tribe and caste within itself has its kind and degree of belief. The Chamar is the tanner and leather worker of Northwestern India. In the Eastern part of the Punjab he is the coolie and field laborer of the villages. The Charmars also do all the begar (compulsory labor), such as cutting grass, carrying wood and bundles, acting as watchmen, and plastering the houses with mud when necessary. They make and mend shoes, make thongs for carts, make whips, and do other leather work. They do an immense amount of hard work in the fields, each family supplying each cultivating association with a certain number of hands. All this they do as the village menials, receiving fixed customary dues in the



"THE FINISHED PRODUCT."

Representing several of the classes described in these articles, especial reference to articles on the Chuhras and the Meghs.

GROUP OF HINDU FAKIRS.

Their faces emboldened by self-righteousness and immorality and their long hair matted with filth and ashes, make them look almost inhuman.—Extracts from ''The Fakir in India.''

shape of a share of the produce of the fields. They take the hides of all dead cattle and the flesh of all cloven footed animals, while such as do not divide the hoof go to the Chuhras.

Although a tribe of outcasts they stand far above the Chuhras in social position, and some of the sub-castes are almost accepted as Hindus. They are generally dark in color, and are almost certainly of aboriginal origin, though here again their numbers have been swollen by members of other and higher castes who have fallen or have been degraded. There is a proverb which says, "Do not cross the ferry with a black Brahmin or a fair Chamar," the one being as unusual as the other. Their women are celebrated for their beauty, and loss of caste is often attributed to too great a partiality for a Chamari. Chamar women wear no nose rings, except among the Banu sect where they are worn by the married women only.

The origin of the Chamars is hard to trace, even traditionally. One tradition is that Chanu and Banu were brothers. The former removed a cow's carcase with his own hands and Banu outcasted him. Another, that Gat told his brother Mat to remove a carcase and then declined to associate with him for doing so. From Mat descended the Chamars.

In Northern India the Chamars are divided into several sub-castes which do not inter-marry.

1. CHANDAR, said in Delhi to trace its origin from Benares, possibly from some association with Kabir, a disciple of Ramanand.

2. RAIDASI, named after Rai Das Bhagat, himself a Chamar, a contemporary of Kabir, and like him a disciple of Ramanand. This is a sub-caste in Karnal.

3. JATIA, found in greatest numbers about Delhi and Gurgaon. These work in camel and horse hides.

4. CHAMBAR, the prevalent sub-caste about Jallundar and Ludhiana.

5. GOLIA, the lowest of all sub-castes. Indeed Golia is the name of a section of many menial castes in the

A GROUP OF CHAMARS.

The Chamar is the tanner and leather worker of India. Raw hides are shown in background.

Eastern Punjab, and in all cases carries with it an inferior standing in the caste.

Toward the West of the Punjab only four sub-castes are to be found. I. Bana. 2. Chamar. 3. Chamarwa. 4. Chanbar. The two latter are the ones who touch unclean things. Throughout the Punjab there are a number of other subcastes, which take their names either from the location or the occupation of the people.

The Chamars are by religion Hindus or Sikhs. Wherever they have become Mohammedans they are called Moochi. Owing to the fact that Ram Das, the famous Bhagat, a devotee, was a Chamar by caste, the Ramdasi sect is quite numerous. Their religious forms and ceremonies have been copied from the higher castes, but have been changed to suit the social and religious standing of the sect or caste.

Within the bounds of our mission field, the Chamars are quite numerous. Although very few, perhaps none, have become Christians, chiefly for lack of teaching, yet they are quite susceptible to the influence of the Gospel. In Central India a good number have become Christians, as also in Chamba. These people present a great opportunity, for, like all other classes, they are in a plastic stage. Their old beliefs are losing their hold. They await a new and great leader. If the Gospel of Jesus Christ could have its way with them who could predict the future of this people?

A HINDU RELIGIOUS FESTIVAL.

Only men and boys have part in their religion. Women are classed as cattle.

THE JUNGLI TRIBES OF THE BAR.

By Miss Lilian A. McConnell of Lyallpur.

TWENTY YEARS ago the Bar, which now embraces our Mission districts, Khangah Dogran, Sangla Hill, Lyallpur and Sargodha, was a land of extreme desolation. There the Junglis were lords of all they surveyed but what they surveyed had little charm for other men. It was a great sun-scorched plain, barren and sandy. If rain fell, for a few short weeks there was grass. Always along the Chenab river far to the north, and the Ravi away to the south, and in the depressions often separated by great stretches of desert, pasture was found. The few trees were gnarled and dwarfed and leafless.

The thatched huts the Junglis reared were only temporary abodes and the desert was the home of this nomadic, pastural people. They roamed over the great wilderness, stopping a few weeks wherever there was grazing for their flocks of camels, sheep and goats. Then they moved on. Usually they had to sink a fresh well at every grazing place to obtain water for man and beast. These temporary wells lasted only about six months. They had no love for cultivation, and did but little of it. Their food was the inferior fruit of the stunted jungli trees or shrubs, and milk of camels, goats and cows. They made quantities of butter and ate meat also.

In physique, the Jungli is fine and stalwart with handsome regular features and a strong expressive countenance. An officer who knows India's people well said to me, "The Jungli is God's very finest creature as to intellect, but his intellect is always used in the wrong way. The Jungli can fabricate a case so cleverly as to hoodwink the most experienced English officer. The white man will never be able to cope with his cunning." Keen and clever as they are in falsehood, they possess, a frank, independent manner that elicits admiration from friend and foe. It is said in the days before their lands were invaded by settlers, the Jungli could be depended on to fulfill a promise. Be that truth or fiction, his word is not to be relied on today. They despise the settlers for their untruthfulness, cowardice and covetousness, and have no social intercourse with them.

The Jungli women, unlike India's other women, are not subservient to the men. The Junglis have a high regard for womanhood. A typical Jungli girl enjoys nothing so much as being abducted and carried off by her lover in the very face of all opposition. Child marriage is not practiced.

They are a bold, daring people having little respect for human life and are most skillful thieves. In the old days no boy would ever dare to wear a turban until he had committed some daring theft, and a young woman scorned to take a husband who could not prove that he was a thief and a skillful one. Many boys still go about with uncovered heads until they earn the right to wear a turban. They are most hospitable and will not steal from one who "eats of their salt." Being expert horsemen, they excel in tentpegging which is one of their chief amusements.

There were four acknowledged powerful tribes and numerous smaller clans. For centuries the smaller clans have given allegience to one or other of the leading ones. Feuds among these various clans were constant. A tribe did not practice thieving among its own people but the men were continually making raids and counter raids on the cattle of other tribes, and often ventured beyond the regions of the Bar for spoil.

They have a language of their own.

Contrary to the average native of India, they wear clean clothes and their houses are clean and attractive. They never keep their cattle tied in their dwelling places; consequently they suffer less than other races from disease and epidemics.

Since the opening of the great Chenab Canal in 1892, the English Government has steadily advanced the work of irrigation in this country and the land of the Junglis has become a settlement for people from all parts of the Punjab. The Government settled these aborigines of the Bar in villages of their own. There are now some 70,000 Jungli people most of them in villages, but some still maintain their roving habits in unsettled portions of the country. The early settlers suffered much at the hands of these merciless people who fearlessly entered their settlements, stole their cattle and annoyed them in numberless small ways. Even yet in Lyallpur district, few days pass that another murder is not added to the long list of homicides committed by the Junglis.

It is said if this fine martial race would take service in the English army, the Government could raise 30,000 of the finest cavalry that the world could produce. But the Jungli is not amenable to discipline so cannot be induced to join the soldiers' ranks. They would be a powerful people indeed for the English Government to cope with, were there unity among them, but unity there is not.

Few of the parents are educated but the boys are beginning to enter Governments schools. It is sad but true that civilization is failing to develop the good that is in them.

When I meet Jungli women on the road, my question, "Who are you?" by way of opening conversation usually brings the ready response "We are servants of God and the Prophet, praise be His name."

Since mission work among other peoples is more fruitful, little has been done for the Junglis. Our Indian pastors and workers fear them, and well they may. Few are brave enough to go and preach Christ in a Jungli village. Because we missionaries are "the people of the Government," we may be bolder. On one occasion the missionary of Lyallpur district, and the native minister who itinerates with him, attempted to preach in a Jungli village. They will not soon forget the angry looks and threats of the inhabitants as they drove them from the village.

We always visit some of their villages during their camping season. Sometimes, the men are most insolent and we have to leave without having had an opportunity to give a message to the women. Sometimes, the women listen quietly but alertly until Christ's name is mentioned, then with one voice they cry out, "There is one God and Mohammed is His Prophet." Sometimes they give us a most hearty welcome and at our request send the men away that they may listen to the word of God.

Our audiences vary from fifteen to seventy-five. The presentation of man's desperate need of forgiveness and cleansing seldom fails to bring tears to the eyes of one or more of the listeners. Occasionally the women express their approval of our work in teaching the things of God, but they are wholly satisfied that Mohammed is the Prophet of God sent for them. It seems well nigh impossible that a Jungli should ever become a follower of Jesus Christ. Records show that one and only one has ever become a convert to Christianity. We remember though that God is working His purpose out and "they shall fear the name of Jehovah from the West and His glory from the rising of the sun." So we are glad for every opportunity to tell of the Name above all names and believe that the Junglis will some day join the great company of kings and peoples hastening to worship at the footstool of the Redeemer King.

A CONTRAST—WHAT HAS MADE IT?

Mary Anna, a Native Bible Reader in the Sialkot District. A tried and true Christian.

Hindu woman at worship, bringing offerings to the tulsi tree.

DO YOU HAVE ANY PART IN THE TRANSFORMATION OF A LIFE IN INDIA?

THE CENSUS OF 1911 GIVES THE POPULATION OF INDIA AS 315,132,537.

OF EVERY HUNDRED PEOPLE IN THE WORLD EIGHTEEN LIVE IN INDIA.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIAN FESTIVALS AND FAIRS.

The original of this composition was written by a girl in the fifth class of the Pasrur (School) Industrial Home. She read it before the Literary Society which is held once a week. Translated by Miss Elizabeth Lawrence, Pasrur, July 7th, 1914.

You have no doubt heard that, in the Punjab, there are different kinds of fairs, and each fair has its own attraction. People go eagerly to see them. I shall describe some of these festivals.

When the Spring fair (Basakhi) is approaching, the people begin to celebrate. For twenty or twenty-two days before it comes, they beat drums and make merry and everyone prepares for the fair. When the day arrives, the people put on their best clothes and go to the fair. This fair is especially for men, but women also attend. In this fair people drink much liquor. It is told that during the Basakhi fair in our village this year a Sikh man became intoxicated. While he was unconscious, two or four wicked men came and cut off his foot. Therefore drink is an evil thing and should be avoided. Women are carefully protected. One side of the grounds is for women, and one side for men. Policemen are stationed to see that no man goes to the women's side.

Another fair is the Autumn Festival (Daserah). In this one there are different kinds of performances, and impersonators make the people laugh. One man becomes a bear and lifts up the images of Ram Sachman and Sita. He also waves a fan. A man stands in the midst of the crowd and reads from the Bible giving much good advice. Some people stay ten days, others one or more days.

One festival (Holi) is celebrated by throwing red color and manure and by impersonating different characters.

At the time of the Mari festival, people light torches, and girls are not allowed to go out of their homes for fear some one will cut off their hair. I do not know the meaning of this.

When the Dae festival is approaching girls usually go out and beat their breasts. Some stay out all night and some till midnight. They do not even think whether they have eaten anything or not. When they come home everyone is asleep, and they go to bed hungry. They think, "How can I get something to eat? If mother wakes up, she will become angry and say, 'Daughter where have you spent so much of the night?' Then what shall I say?" So the girl goes silently to bed. When the day of the Dae fair comes the girl eagerly gets up and puts on her new clothing to go to see the fair. On the way, she makes a great deal of noise. If any girl goes along quietly, another will say, "What! Why do you not beat your breast? Does your hand hurt?" Then she will answer, "Mine does not hurt, but your must be hurting."

The first girl will say, "Does anyone die from beating her breast and causing the blood to come?"

When they arrive at the fair, people care for them. They give a girl who is going to the fair intoxicants to drink. Those who conduct the fair beat themselves so dreadfully that I cannot tell about it. As long as the fair lasts, they eat nothing but plain, dry bread. They can eat nothing else.

In our village there is a Kuli fair. In that fair, there is this custom that the old faqir who controls the fair does not leave his home for six months beforehand. Then he comes out at the time of the fair. When the day of the fair is near, many women go to see the place. Some carry cocoanuts and some meal. In short, each one takes something. Before I came to school, I went to see the Kuli fair, I said, "Old man, come out, we want to see you too."

The girls who were with me said, "Do not say that, he will beat you."

I said, "If he hits me, I will say, 'Let no one come to the old faqir's fair. He will make us old too.'"

When we were at home, we went to see all the fairs, but now, since we are in school, we cannot see them. But we Christians have a very big festival. It is Christmas. When Christmas comes, we are very happy.

NEWS ITEMS.

Pathankot. The two girls sent up from the Avalon High School for the Matriculation Examination of the Punjab University passed, Martha Dass and Zinat Shadi Khan. Martha has joined the Junior Anglo Vernacular class in the Government Central Training College, Lahore, and Zinat will probably enter the Gordon College in Rawalpindi. These are the first girls to pass the Matriculation examination from the Avalon School. The new building is nearly all under roof. School closed for Summer vacation, July 28.

Zafarwal. June 2 was a gala day for the Zafarwal missionaries, for that evening Dr. Gordon brought the Sialkot crowd out in the auto truck and they spent the night with us. We enjoyed their little visit very much. They had their fun when they came to the sands for all who were able had to get out and push (that is the way they expressed it). Some one has evidently thought the road was too good for they have piled sand on it to the depth of about three feet making it impassable for a time at least. We are rejoiced over the prospect of the new railroad, by way of Pasrur. Then we will be only twelve miles from the railroad and no sands to cross.

In spite of the intense heat and all that tends to discourage one in the work, the Summer's work has been very enjoyable and one's heart was made to rejoice many times for what the Lord is doing for his own, and for the way others are being drawn in.

Sangla. The cottages in the second line of the Sangla Girls' Boarding School are almost completed and those of the second block are rapidly being built. The Recitation Building is almost ready for school work. Our hearts are filled with joy every time we look inside. As the doors and windows are being hung the building takes on more of an air of completeness. The floor in the chapel is yet to be laid. The wall joining the two rows of cottages at the back and which is now completed, gives us a much greater feeling of protection. It is hoped that two more cottages will be ready for use when the school reopens in November. Dr. Scott who was appointed builder of the Sangla School on Mr. Crowe's leaving for furlough has been untiring in his superintendence, notwithstanding the intense heat and his own illness and weakness subsequent on the death of his daughter.

Theological Seminary. The examinations passed off creditably. Owing to the reception of a recent bequest of $300 from the late Mrs. Lytle's estate, prizes were given which are to be repeated from year to year from the interest of the money received.

DEATH OF MRS. AYERS.

Mrs. R. E. Ayers, (*nee* Violet Scott,) took sick June 6th. She suffered severe pain for several days, and the trouble appeared to be appendicitis. On Sabbath evening the 14th it was thought best to operate, and Dr. Taylor of the Church of Scotland Mission was called in consultation. He advised a little more delay on account of the terrible heat, the thermometer standing at 108 degrees in the house; but by Tuesday the operation became imperative and was performed by Dr. Taylor and Dr. Heston. They found an abscess filled with virulent poison. Mrs. Ayers came through the operation very well, and for a day or two there seemed to be hope for recovery; but the poison had evidently gotten into her system in some way for she grew worse, and died Friday evening, June 19th.

The funeral was held in Jhelum on Saturday evening, and was attended by all the missionaries who could possibly get there in time.

Great sympathy is felt for Dr. and Mrs. Scott and their one remaining daughter, as also for Mr. Ayers. Mrs. Ayers was the third daughter who has been called to the home above within a few short years and the family is bereaved indeed. Mr. and Mrs. Ayers had only been married a little over a year.

We hope soon to have ready for our readers a short account of the life of Mrs. Ayers. Her missionary life in this country was not a long one, but she lives in the memories of our people for whom she had consecrated herself.

SUDDEN DEATH FROM CHOLERA OF MR. W. E. NICOLL.

On Friday, August 7th, we were shocked on receiving the following telegram from Cashmere: "Nicoll passed away; cholera; Mrs. Nicoll sick; pray."

Mr. Nicoll and the family had just arrived in Cashmere on their vacation. On account of rumors of cholera, before starting in, Mr. Nicholl had inquired of Dr. Neve of the Church Missionary Society's Hospital at Shrinagar, if it was safe to travel in Cashmere, and was told that there was no danger. In spite of this assurance the Nicolls took every precaution to guard against any possible infection from the disease by using disinfectants and being very careful in their diet.

Mr. and Mrs. Nicoll were both seized by cholera about two o'clock Thursday morning, August 6th, and though every thing was done that could possibly be done, Mr. Nicoll passed away at 6 p. m. the same day. Mrs. Nicoll, though suffering all the time, bravely waited on him to the last, but collapsed as soon as he was gone, and for some time there seemed little hope of her recovery as the doctor could find no sign of her pulse.

Mrs. Nicoll's sister, Miss Dickson, and Miss Josephine Martin were with the party. They, with the Nicolls' two little boys, were put into quarantine, but so far are quite well. Several others of our missionaries are also in Cashmere and were able to render assistance and sympathy. Great anxiety has been felt for all and constant prayer made for their safety.

Great sympathy is felt for Mr. Nicoll's son, a lad of 12 years, who was sent home to America in the Spring.

Mr. Nicoll's death has come as a terrible shock to the Mission. He has filled the office of General Treasurer and Corresponding Secretary for many years in a most efficient way, and by his death we are indeed bereaved in such a way as to cause intense sorrow and consternation, for we all ask ourselves, "Who can take his place?" Yet our implicit trust and confidence is in God, Who we know will provide for His own work. We ask your earnest prayers for Mrs. Nicoll and the boys, as also for their friends at home, and for the Mission in this crisis.

We know not, too, how the war will affect us. Whether our returning missionaries will be able to come out, not to mention the new missionaries about whom there has been so much doubt on account of lack of funds. There is doubt also about the transfer of money, and whether the banks will still fulfill their obligations, making this more than ever a critical time at which to have lost our General Treasurer. Altogether the outlook has seemed dark lately, and though our trust is in God we look to you to uphold us in prayer.

CHRISTIAN MELA AT GURDASPUR.

On the twelfth of June the Gurdaspur Christian mela was held on the Mission Compound. The two preceding years in which it has been held the people have not taken as much interest in it as was desired, so this year the plan of prize giving was used to a greater extent than usual. A number of things were given, among which were bracelets for the largest delegation of women from any one village. They numbered eight, and each woman received a pair of the pretty glass ornaments. The woman who brought the best handiwork received something. This prize was won by a young girl of sixteen. She brought a fan made of thin reeds and bright colored wool and silk. A kurta (loose shirt, worn by both men and women) was given for the reciting of Bible verses. The women who could read were put into one class and the unread ones were in a second division. Of the latter, two women each recited 25 verses, so two kurtas were given in that division.

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Village men also received prizes for learning to read and reciting Bible stories. Children received little presents for best attendance as day pupils in village schools, and each little girl who passed her first reader was given a rupee. Four received rupees this year, one of whom also received a second rupee for having completed her second and third readers. The problem of how to get the little girls to read in the village schools is one that we are trying to solve.

One of the most interesting features of the mela was the singing contest. All present from any one circle of villages stood together and sang a Panjabi Psalm. The group that sang best won the prize. The circle bringing the largest money contribution received a banner. One man gave $13.33 as his tithe for a year and a half. His was the banner circle, and the money went to his pastor.

After the contests were finished, Dr. Gordon who had come to be with us that day, led the devotional program and gave a very interesting address to the parents concerning their duty towards their children.

(Signed) LAURELLA DICKSON.
Gurdaspur, July 20th, 1914.

CHRISTIAN MELA AT GUJRANWALA.

A special campaign was arranged in Gujranwala lasting one week, July 1-8, the last two days of which were Mela days. A few besides the elders were present on the previous evening but the next morning they began to come and kept coming all day until nearly if not altogether a thousand were on the ground. If we were inclined to paint a realistic picture of our mela we might mention the huqqas, the starved village dogs and the children "clad in their summer costume," all of which were sufficiently in evidence to give the appearance of a real mela. On Tuesday we had classes for the women and a religious conference for the men.

About two o'clock, during the time when we were trying to get a rest, a wind storm came up very suddenly and played havoc with the big convention tent borrowed from Sialkot, damaging it so that it had to be taken down. It left us in rather a bad way in regard to a place for the meetings and for shelter. In spite of this bit of misfortune the interest and crowd kept increasing and we had a splendid big meeting in the open air at six o'clock. Rev. Fazl Din preached and the people listened very attentively. At night after dinner Dr. Gordon entertained and instructed the people by the use of his lantern pictures.

Wednesday forenoon we held classes for the women and a conference for the men as before. This was the first Christian mela that has been held in Gujranwala and we feel that it has been a success. Many of the people as they started home expressed the wish that we might hold another mela next year.

(Signed) W. D. MERCER.
Gujranwala, July 15, 1914.

CHRISTIAN MELA AT SIALKOT.

The people of Sialkot district gathered in for a Christian mela on July 13th. That evening Dr. Gordon showed magic lantern pictures to an interested crowd of school girls and village people, but the enthusiasm was at its height when the crowd from the city drew near beating drums, and singing Psalms in Punjabi.

The people camped out in the compound and were provided with rush mats for sleeping on. Though tired with the day's march, (some had walked many miles to get there) they kept up the singing and praying until after one a. m. and yet were all astir at daybreak ready for the meetings to begin.

Drs. Holliday and Gordon were the speakers of the morning and after their addresses were over a contest in Psalm singing completed the forenoon session. It would take an artist to do the picture justice. One circle of villages contested against another. Groups of men and boys sat on the ground waiting for permission to sing. The people use drums, cymbals, tongs and stringed instruments to accompany their weird music; their bodies sway in rhythmical motion to keep time, while their enthusiasm runs high as they sing their beloved Punjabi

Psalms. Music loving people as they are, the Psalms seem to appeal to them especially, set to their own music and often in a minor key, and strange to say the imprecatory Psalms are often the favorites. One teacher stood beside his men swinging his body in rhythm with music, and straining every muscle to compel his men to do their best. It was this band that won the prize.

The afternoon meeting was given over to a contest in Bible stories; men, women and children all competing for the prizes. A half hour was given to the primary department of the Girl's Boarding School, and the little ones entertained us with motion songs and games.

The second Master of the high school also gave a lecture to parents on the education of their children. He is himself a fine illustration of the value of education as his father was at one time one of the despised Chuhras in Gujranwala district receiving two ruppees a month, while the son now draws a salary of Rs. 125. Some one remarked that there were no happier people at the mela than the parents of this young man; well may they be proud of him for he is a true Christian gentleman. The father is now a self-support pastor, a venerable white haired old man, loved and respected by all who know him for his beautiful life and character.

At the close of the mela the prizes were awarded. One village carried off five, one of them being a large banner given to the village sending the most women.

Lovingly, yours for India,
(Signed) Minnie E. Beatty.
Sialkot City, July 20, 1914.

INDIA'S YOUNG WOMANHOOD IN THE DISTRICT OF THE UNITED PRESBYTERIAN MISSION.

IF ALL THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH WOULD AVERAGE TEN CENTS A WEEK IN THEIR GIFTS TO OUR FOREIGN WORK UNDER CARE OF OUR WOMEN'S BOARD, THE SCENES HEREIN SHOWN WOULD BE CHANGED. WHAT AN AWFUL RESPONSIBILITY WE ARE EVADING!

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon Street, Pittsburgh, Pa.

SAILINGS.

Our Foreign Board has at last been able to secure reservations which will enable our missionaries to leave the home land for their respective fields, where they are so badly needed and eagerly longed for. Although feeling rather unsettled all have been busy in deputational work under the direction of the Foreign Board.

The party for Egypt expects to sail from New York, November 6, on the "Canopia" of the White Star Line going directly to Naples, where they will embark on an Italian Mail steamer for Alexandria, reaching that city about November 30. The young ladies of this party are: Miss Carol McMillan, Miss Minnehaha Finney, Miss Ruth Eddy, and Miss Davida M. Finney. The first two named are returning missionaries, the last two named are going out for the the first time.

The India party expects to sail from Boston, November 10, on the steamer "Andania" of the Cunard Line for Liverpool, where they will re-embark on a P. & O. Steamer for Bombay. Ladies in this party are: Miss Nancy Hadley, Miss Fanny C. Martin, and Miss Jean Morrison, returning missionaries, the only new recruit being Miss Martha J. Strong.

The Sudan is to have a new missionary this year, Miss Sarah Isabella Dight of New Wilmington, Pa.; she will sail with the Egyptian party and be located in the Girls' School at Khartum North.

I need not urge every reader of the Magazine to pray continually that the Master will lead them all in safety to their desired haven. The nations are at war; the seas are troubled, but He holds them all in the hollow of His hand.

Letters from Miss McIntyre of the Sudan and Miss Brotherston of India, say that both are improving in health. Miss McCracken has improved so much that she has been allowed to leave Columbia Hospital and is now at the home of her parents in Pittsburgh, where we hope for her speedy recovery.

Miss Mary F. Kerr of Cairo, Egypt, has resigned from our service to take up work for the Foreign Board under a new name, having been united in marriage with the Rev. W. R. Coventry on September fifteenth. We wish them every possible joy as they take up work in Tanta. Mr. Coventry prepared the plans for our new building for our Girls' School and is chairman of the building committee.

Although gifts have been received for the new hospital buildings at Tanta in an encouraging way we still lack the greater part of the necessary thirty thousand dollars. Will not all who can, send us a special donation for this needed improvement? We are confidently praying for the money and know that He will send it in His good time. Let us be faithful and persevering.

ADVANCE WORK.

For many years progressive work in India has been hindered for lack of funds. After much prayer the mission instructed Rev. J. A. McConnelee, D. D., and Rev. D. R. Gordon, D. D., to secure the appointment of a committee of ladies and gentlemen of the home church which should have for its special object the securing of *One Hundred Thousand Dollars for advance work in India.* As the residences and institutions desired were to be for men and women, boys and girls, the approval of the Foreign Board and the Women's Board was obtained and the following plan agreed to:

☞1. No public appeals to be made.

☞2. All contributions must be over and above all existing pledges—regular work *must not* be interfered with.

☞3. Donors may designate objects preferred.

☞4. Pledges may be paid in three annual installments if more convenient to contributor.

☞5. All undesignated money to be divided in a ratio of two to one, *viz,* two dollars to treasurer of Foreign Board for every one dollar to treasurer of Women's Board.

☞6. All funds to be held in this country at discretion and call of India Mission.

The special objects for which the women of the church are to be responsible are as follows:

☞A Girls' Boarding School at Gurdaspur to be known as the Kate Corbett Memorial. A Girls' Boarding School at Sargodha. Both of these are to be of the same grade and plan as the school at Sangla Hill.

☞A Girls' Day School at Lyallpur.

☞A Girls' Day School at Rawalpindi.

☞Bungalows for ladies' residences at Zafarwal, Rawalpindi, Pathankot, Khangah Dogran and Pasrur.

☞A Dispensary at Sangla Hill.

Rev. J. G. Campbell is Field Secretary, giving his whole time to the project, but all our India missionaries are authorized to interview our people and solicit contributions, thereby cooperating with the committee. When they call to see you give them a hearty welcome and a word of cheer, if you do nothing more. They are doing *our* work for *us*. The India Mission shall choose the object most needed and shall proceed to erect the same as soon as funds are in hand.

We commend this enterprise to your prayers and your generosity, reminding you that societies must not contribute to this laudable purpose out of regular funds in the treasuries nor out of regular Thank-Offerings. "This ye ought to do and not leave the other undone."

The space at our disposal will not permit of further detail at this time. For your encouragement we are delighted to report that more than one-tenth of the fund has already been subscribed. Address all inquiries to

MRS. H. C. CAMPBELL.

BE LOYAL.

A message from the Women's Board to the Missionary Societies.

It does not seem to be generally understood over the church that the missionary societies are organized to support the work of the Women's General Missionary Society, which work has been assigned to their care largely by the General Assembly, and not to help pay off the debts of their own or other congregations.

Societies are hereby urged to not misappropriate their funds by responding to any appeals for aid in outside work, but to be always loyal to the work they are by their constitution pledged to support.

A congregational debt should be met through its trustees and every individual member should be a contributor to it, but missionary societies should not be asked to contribute even one dollar of their consecrated funds for such an object. *Be loyal to the work, as societies, for which God holds you responsible.*

EDITORIAL.

THE WOMEN'S MISSIONARY MAGAZINE AND THE ASSOCIATE EDITORS.

We are introducing a new feature in support of the enlarging interests of our Women's Missionary Magazine. For several years we have been receiving substantial support in behalf of the character of our literary and missionary administration of our Magazine from the persons whom it is our privilege now to introduce as Associate Editors, representing their special features.

Mrs. Mary C. Porter has helped to make a substantial department in the work of the Women's Board. She has not only pioneered this special feature of Thank-Offering in our own denomination, but has by pen and voice become known in other denominations and especially prominent in advancing mission study conferences. Our readers will appreciate the fact that Mrs. Porter has this deserved recognition.

Mrs. J. P. White has kept the readers of the Women's Missionary Magazine in the lead in mission studies. It is due Mrs. White to show her a grateful appreciation of her rare talents in producing the best articles on United Mission Study Books we have ever read. Mrs. White as a writer and platform speaker in Summer Conferences hardly needs any introduction. Our purpose is not to burden Mrs. White with any additional work but to have her counsel in the increasing possibilities of making an improved Magazine.

On our foreign fields we are entirely dependant for first class articles and current news. Really the inspiration to the possibilities of doing better work in behalf of our missionary enterprise was the excellence of the work sent from the pen of Mrs. E. L. Porter of Rawalpindi as editor. We are sure of the estimation the Association in India holds of Mrs. Porter. It is now our great honor to have her devotion as one truly belonging to our Magazine.

Any one who has ever met Miss Minnehaha Finney needs no introduction to her devotion and energies. Miss Finney has secured for the Magazine most excellent Egypt Special Numbers and now the Association in Egypt may impose any task upon her and she will carry her enthusiasm for the welfare of Egypt to the best of her ability.

In this connection we especially want to recognize what we have expressed in private correspondence, namely, the tireless devotion and faithful interest shown by our veteran missionary and correspondent, Mrs. Harvey of Egypt. But for her we often would not have had any news from Egypt to place in our columns. She has been a very remarkable, interesting writer and though it is impossible for her to do the work that is now imposed upon Miss Finney, we desire until the end of her days to have Mrs. Harvey send us her part of the news from Egypt.

The Sudan will in due time have a representative in the editorial list.

To the individual reader, to the missionary society, and to the pastor of the congregation we look for the larger circulation of this Magazine. We believe that the press stands next to the ministry in giving the message of the progress of the Kingdom of God and is indispensable in promoting the cause of Christian missions. What is now so important is an increased circulation of the Enlarged Magazine. WILL YOU HELP? Send for sample copies.

* * *

2929 Taggart Street,
N. S., Pittsburgh, Pa.,
October 14, 1914.

Dear Reader of the Women's Missionary Magazine:

Every month for thirteen years my pen has supplied material for from four to eight pages of The Women's Missionary Magazine.

If my acceptance of the position of Associate Editor will increase the efficiency and circulation of the Magazine, from this hour my pen is consecrated anew to the Master's service and will be held under His direction Who hath said, Work for I am with you. Haggai 2:4.

Sincerely yours,
(MRS.) MARY CLOKEY PORTER.

* * *

Greeting—To receive a formal introduction to the readers of The Women's Missionary Magazine at this time would seem like being introduced to one's neighbors and friends. The many kind words that have been received from our readers from time to time in years past have been greatly appreciated and give hope and cheer for the future.

As Associate Editor we shall work away on the same line as heretofore—to emphasize *Mission Study* as a means to the great end of world-evangelization.

The Mission Studies for 1915 will be outlined in much the same way as in former years. The text-book, "The Child in the Midst," is fascinating and full of interest. It is our earnest hope to present the lessons in such a way that the women all over the church may have an enlarged vision of the child life of the world and may be led to give their best treasures in order to help win the world children for Christ.

Very sincerely,
MRS. JOHN P. WHITE,
Albia, Iowa.

A PERSONAL WORD FROM YOUR ASSOCIATE EDITOR IN INDIA.

In re-taking up my duties in regard to this part of our Magazine I have a strong desire to become personally acquainted with its readers; and that we may the better accomplish this object I propose to send you each month special items that call for special intercession in prayer on behalf of your representatives and the work in India. I would make the request that either as individuals or in groups, you would covenant with God to become His remembrancers in regard to the work in India, and that you will at stated times, and daily in your own closets, make request for the workers and the work here. If any one wishes to correspond with me on this subject by a personal letter, I will be very glad to meet you in this way, and will do my best to answer any such letters.

"Prayer is power; the place of prayer is the place of power," says Dr. Mott in an address on "Intercessors, The Primary Need," and goes on to say "The need of prayer for Missions is evident. There is nothing in the crossing of the seas that renders missionaries immune from the temptations, the weaknesses of character, the unbelief that deadens the life of the Church that sends them forth. The project might well seem hopeless, unless we believed in the spiritual resource of prayer. The neglect of prayer by the Church at home means defeat at the front of the battle." "We know not," it has been truly said, "when the missionary stands before his greatest opportunity. We know not when fierce temptation may sweep in upon him like a flood." If he is to be victorious in his great adventure, he needs the prayers of the Church at home.

In the news we have to send you today of the passing away of one of our number, as there is not one of us that would not say, "He can least be spared from the work," we surely have a loud call to prayer; also in the war conditions which prevail in Great Britain, and which may at any moment involve India; and we beseech you to give yourselves unto prayer, remembering that "Prayer makes possible the releasing of the power of God."

Your personal friend,
Mrs. E. L. Porter, Rawalpindi, India.

* * *

Dear Readers:—

I consider it a very great honor to be asked to become an Associate Editor of The Women's Missionary Magazine, because I realize the important place it occupies in the life of the Church. I consider it a great privilege to have an opportunity to touch the life of the Church through the columns of the Magazine by telling some of the things that I and others see and know about Egypt, "The hub of the Mohammedan World." I would hesitate to undertake the responsibility of this position, if it were not that I believe it is to the honor and glory of God and our Saviour, Jesus Christ to proclaim the wonderful things wrought by the glorious gospel among the people of Egypt. My hope and prayer is, that I and others for whom I speak may truly be a voice and a passion for Egypt and the Moslem World to all the readers of our splendid Magazine, calling you into the new crusade of love and prayer and service during these troublous times.

Minnehaha Finney, Egypt.

* * *

NEW SUBSCRIPTIONS.

September 24 to October 27, 1914.

IS YOUR SOCIETY HERE?

Previously reported	28
Second Church, Xenia, Ohio	1
Springhill Congregation, Greensburg, Ind.	3
Muddy Creek, Forks, Pa.	1
Rock Prairie Cong., Janesville, Wis.	1
Roseland, Fla.	1
Clarinda, Iowa	1
Jamestown, Pa.	2
Harmony Cong, Smithville, Ill.	1
Chikoskia Congregation, Perth, Kans.	1
Jordan's Grove Cong., R. D., Sparta, Ill.	1

(To be continued).

Be sure to give the name of your congregation when sending the new subscription. At least one NEW subscriber from every society. A new subscriber is one who has never taken the Women's Missionary Magazine.

Cochranton, Pa.,
October 8, 1914.

Dear Editors:—

Mrs. Free Linn gave $25 to the Y. W. M. S. of North Shenango, Pa., for Mission work in memory of her parents, Mr. and Mrs. James McQuiston. The society voted to make Mrs. Linn a life member of the W. G. M. S.

We enjoy the Enlarged Magazine very much **Luella C. Donnan.**

* * *

A CALL TO PRAYER.

The Council of Women for Home Missions has been asked to mobilize an army of supplication. There can be no neutrality for those who pray.

Let the women of our churches in their November meetings lay hold upon Him Who is Mighty and plead especially for the multitude which no man has numbered—mothers, sisters, wives, and little children—who in millions of homes are fighting against want, suspense, and anguish, the great unwritten battles of this war. Very cordially yours,

Grace Rogers Walker, Office Secretary.

* * *

REDUCED IMMIGRATION.

During the summer months, June, July and August, the alien arrivals at the port of New York were this year 133,429, and last year 347,672, showing a decrease from last year of 214,243. This reduction was caused by the great war, of course. The men had to stay at home and fight. They got employment on the bloody battlefield. That is a more effective anti-immigration law than the literacy measure. No doubt it keeps out over 200,000, mostly men who would fill the labor market had they been allowed to come. It is going to be an interesting question what effect it will have on the labor market. It will throw some light on the economic side of immigration.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
2929 Taggart Street, North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

GOOD NEWS!

From all parts of the church comes word of great preparation being made for the 1915 Thank-Offering. Orders are pouring into the Board headquarters daily for boxes and literature and none are turned away empty.

The Young Women's and Junior Societies are stirred up as never before, and give great promise of a rich harvest from their seed sowing for next Fall.

☞WANTED!

Reports from societies that observed the week of thanksgiving, supplication, and self-denial, preceding the "Ingathering Day" this Fall.

Plans of procedure and interesting facts connected with the observance of the week are earnestly solicited for the January, 1915, Magazine. Send to 2929 Taggart Street, North Side, Pittsburgh, Pa. (the new address of your Thank-Offering Secretary) before December tenth.

LIFE MEMBERS.

On pages 54 and 55 of the August Magazine, notice is given in regard to the change in the fund to which the Life Membership fees would be applied after July 1, 1914, for one year. But judging from the letters of inquiry that keep coming in, all the good workers have not read the article. Therefore a repetition will be given here: June 30, 1914, closed the time for the Senior Life Membership fees of $25.00 and Junior Life fees of $10.00 to be paid into the fund for the Girls' Day and Boarding School at Tanta, Egypt. July 1, 1914, opened the year when these fees will be paid into the fund for the enlarged Hospital at Tanta, Egypt.

There is urgent need of $30,000 at once for the Hospital as the work of enlargement is being pushed rapidly in order that it may be opened for patients this Fall.

Designated gifts over and above the regular thank-offerings and contributions, for the Hospital fund, are earnestly solicited.

There is no surer or more direct way of reaching the natives of Tanta with the pure gospel than through our consecrated and faithful medical missionaries. *Will you not help?*

☞ANSWERS TO QUESTIONS.

Yes! Life membership fees may still be designated as thank-offerings where the donors desire it.

Yes! Certificates will at all times be sent on receipt of $25.00 for a Senior, or $10.00 for a Junior.

Yes! Credit can be given for fees on the Fall thank-offering if money is paid into the treasury before the close of the year.

Yes! A list of life members is carefully kept by the treasurer of the Board, and will be kept as long as the Women's General Missionary Society is in existence.

Yes! Men may become life members as well as women and girls and boys.

No! Arrangement has not been made to give list of life members in the Women's and Junior Magazines as was done during the two years for those credited on the "Monument of Gratitude," but this can be done if the donors of fees desire it.

No! Your General Thank-Offering Secretary has not charge of the Life Membership fees as she had for those given to the Girls' Boarding School, Tanta, Egypt. Neither has she charge of the certificates.

☞PREPARATION FOR 1915 THANK-OFFERING.

Why make preparation? The "Ingatherings" in all parts of the church are held each year in September, October or November, in order to have the harvest of gifts safe in the garner—the treasury of the Women's Board—before the end of December when its record closes for the year.

Then, in order to have a bountiful harvest for the following year, careful preparation must be made. The soil must be prepared and the right kind of seed sown, at the right time and in the right way.

What kind of a wheat harvest would our farmers have, if they waited until a few days before time to do the reaping, to sow the seed?

☞IMPORTANT QUERY:

What kind of "Ingatherings" of Thank-Offerings will there be in the Fall of 1915, if the Thank-Offering Secretaries of Presbyterials and societies fail to send out the boxes in which to place the gifts, and fail to sow plentifully the seed in form of literature on giving to prepare for a harvest?

Undue preparation especially along the line of giving to the Lord's cause, fails to bring the best results either in amount given or in promised blessings.

Careful, prayerful, well studied plans must be made early in the year. Hearty cooperation of all the missionary societies with the pastor must be the rule. Kind invitations must be sent out to all who should be identified with the movement to attend the Fall "Ingathering" and everything connected with that feast day of the congregation be made most attractive and helpful to old and young.

Spasmodic giving at the time the gifts are to be brought in is apt to lack the true spirit of giving hence the giver fails to get the rich blessings God waits to bestow, and the gift may not carry with it to the receiver the same happiness and joy as would result from a real gift of gratitude—a love gift, given thoughtfully, prayerfully.

Is there not immediate need of careful, prayerful preparation for the 1915 Thank-Offering "Ingatherings?"

Are there not in every congregation, women, young women and children who are not yet identified with this special part of the Lord's work?

Are there not officers in societies who will give practical help to their Thank-Offering Secretaries in efforts to double the number of givers and thus double, if possible, the amount that has been given in 1914?

What will the harvest of 1915 be? Exactly what the workers in the churches plan and pray and work to make it. No more! No less!

WHAT INVITATION DOES GOD GIVE HIS PEOPLE CONCERNING THANK-OFFERINGS?

Listen to God's answer in 2 Chronicles 29:31. "Come near—and bring thank-offerings into the house of the Lord."

What do these words mean?

"Come near"—don't stand afar off. Don't remain away from me. "Draw nigh unto me and I will draw nigh unto you!"

"Come near"—away from everything that vexes or annoys or grieves!

"Come near"—that you may feel my

presence: that you may hear my voice speaking to you moment by moment!

"Come near"—that I may fill you with my Spirit and thus make you fit for the Master's use!

"Come near"—that I may know that you love to come!

Over and over again we read the invitation to find that it gives no date. What does this mean? It means that the way is always open to "come near" to God.

No hours of limitation are given in the invitation as in those from earthly friends, hence we are assured of a welcome at any hour, and that the Host—the Lord Himself, ever stands ready to receive His guests in His own house where He promises to meet with them.

But we ask—are we to come near to our Lord empty handed?

Read again the invitation: "Come near and bring thank-offerings." Offerings of praise for God's goodness; offerings of thanksgiving for the "mercies which are new every morning," and for the "benefits with which He daily loadeth us;" offerings of love and gratitude for the gift of His Son, and for all He has done for the world through Him; offerings of gold and silver that through them others may learn the way of salvation.

This invitation though written 2640 years ago is just as fresh and even more urgent as it comes to God's people today.

It comes to you, readers, as individuals. Your name and your address are carefully kept in God's record book, and there can be no mistake—*not one name is omitted.* It is a solemn question to ask, but what are you personally going to do with this invitation?

If you accept, will you plan, as did the wise men of old, and bring your richest and best gifts to your Lord? Can it be there is one to refuse? Is there one to make excuse for not accepting? Is there one to say, "I am not interested in the giving of thank-offerings," or "I am too busy to accept," or "I have not means to give large gifts and hence I will give none."

Weigh well your excuse for not giving, lest it may not be accepted by Him Who searcheth the heart and sees the motive that prompts the excuse.

Will you, reader, accept? Will you "come near" "day by day continually"—"day by day, without fail?"

If a similar invitation would come to you from some earthly king, and through an honored messenger, how eagerly you would expend time and thought in preparation to accept. With what care you would select your gift, and how willingly you would even risk paying for it beyond your ability in order to give a gift equal to that of your neighbor. Yet!—this invitation that comes to you at this hour comes from the King of kings, and through His honored messenger—good Hezekiah.

Will you accept the invitation and begin now to prepare to give your richest and best gift to carry up to the house of the Lord?

Will you accept the invitation and carry your gift with a heart over-flowing with gratitude for the high privilege bestowed upon you?

Will you accept and give your offering with a prayer that God will bless it in leading others to give?

Will you accept and offer unto God your gift with songs of joy and rejoicing acceptable to Him? WILL YOU?

A WORD TO PRESBYTERIAL TREASURERS.

KEEP IN MIND THAT THE THANK-OFFERING OF 1914 MUST BE IN THE HANDS OF MRS. J. B. HILL, TREASURER, NOT LATER THAN DECEMBER 31, 1914.

HOME MISSIONS DEPARTMENT.

Mrs. Wm. S. Cook, Secretary, 1201 6th Avenue, Beaver Falls, Pa.

FRENCHBURG NEWS ITEMS OF INTEREST.

Two of the graduates of our Frenchburg High School department are now at Westminster College. They have been ranked as Sophomores with advanced credits. We are expecting them to take their rightful place as honor men in their classes. There are many, many other young men in Frenchburg just as capable who are eager to grasp the opportunity of a Christian education.

The women of our church are proud of the graduates of their school at Frenchburg. The work at Frenchburg, Ky., is the only work in our mountain region under the care of the women of our church.

Six additions to the membership of the Frenchburg U. P. Church, two by profession, with five infant baptisms, was the beginning of some of the visible fruitage of the first three years of our school there.

A large class of men organized as an adult Bible class meets each Sabbath morning in the grand jury room of the Court House in Frenchburg. The class elected Dr. Weidler of our Frenchburg School as its teacher.

Corlis Williams a graduate of the school and a student at the State University at Lexington was sent by this class as its representative to the Kentucky S. S. Convention.

Judge J. H. Williams one of the prominent citizens of Frenchburg, who was instrumental in getting our women interested in Frenchburg has been quite ill, but is improving under the care of a specialist from Lexington.

Dr. Stucky of Lexington, an international authority on trachoma, is to examine the eyes of the pupils of the Frenchburg School. This very necessary and practical work is only a small part of the large work the Women's Board is undertaking to do in Frenchburg and Menefee County.

Reports are to the effect that the Juniors are responding nobly in the raising of the fund of $5000 as their contribution to the new dormitory at Frenchburg.

The last Sabbath of October was celebrated as the anniversary of the organization of the Frenchburg Junior Missionary Society. This was the beginning of the work of our school and church work at Frenchburg. Miss Clara Ferguson is the leader of the society. Five years' work has been completed. We can hardly realize that five years have passed since Miss Bertha Houston was sent as the Women's representative to Frenchburg.

The new dormitory is to be called "The Miss E. D. Brown Dormitory for Girls." It is to be used for boys as well as girls until there arises a necessity of a separate boys' dormitory.

The domestic science class under the direction of Mrs. Mary Crooks and Miss Margaret Rogers is manifesting great interest in the cooking work being done. Xenia Presbyterial is furnishing utensils and equipment for the cooking work of this class.

Mrs. Weidler has been introducing a system of syllabic reading found very successful in the Erie, Pa., schools. The beginners ordinarily are able to read without help in three months, but the Frenchburg children accomplished this in less than a month's time. This is just one indication of the wonderful intellectual powers of the average mountain child.

A former Menefee mountain lad has just been elected as one of the nine directors of the Regional Reserve Bank of the Cleveland District.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

Henderson Normal Institute,
Henderson, N. C.

Dear friends:—

In less than a month we start the school work for another year, and some of us are busy now, planning what we hope will be for the best, getting in supplies in the dormitories, sewing, mending and repairing so that those who come to us in a few weeks may find comfortable rooms.

I have just returned from a short vacation, which I spent in the country, visiting some of our students and I was so impressed with what I saw of these homes that I must give you a little glimpse of them.

My first visit was to a home about 35 miles from Henderson. Usually when one visits a colored community, especially in the rural districts, she expects to find homes of two or three rooms, and so many occupants that she wonders where they stay when they are all at home. It was not so in this case. A very commodious dwelling was presented to me and as I entered the house I noted also that it was plainly, but neatly furnished. All around as far as I could see were fields of cotton and corn, a good garden on one side of the house, and an orchard on the other. All of these things impressed me that those who lived there were thrifty and industrious. I noted also the systematic way in which the work was conducted. Each member of the family seemed to have her particular task and to fall quite easily into the doing of it. The mother of the family had just returned from a three-weeks' vacation and unlike many of the women we see on the farms, looked well and young for her years. Her daughters had insisted that she should take this rest, while they did the cooking, washing and other work of the home. While I said nothing to the girls, this care for "mother" brought me peculiar pleasure. One of the girls is a graduate from our school and the other is still a student. So often in talking to the girls before they leave for their vacation have I reminded them to rest their tired mothers as soon as they got home.

But I must not forget to mention another thing that pleased me very much during this visit.

The following morning, the father of the home called all of his family together consisting of two or three grown men and the two girls already mentioned and several little grandchildren, for worship. After the scripture reading an earnest prayer was offered. I understood then how it was that the parents of this family, both ex-slaves, had prospered and been permitted to raise up in their home intelligent Christian young men and women.

In the next home that I visited, some of the same things were true, but there was a lack. This farm was also owned by the family; it contained many acres. The evidence of good crops was seen all around, but the home was rather small, sanitary conditions bad and it lacked some of the things that many of us would deem necessities. The mother, a delicate, sickly-looking woman, seemed burdened with the cares of a family and complained of her ill health. As I listened, I felt that if some of the money spent on land had been spent in building up the home and supplying real needs, this women's condition would have been different. I was glad, however, to get the promise that the only daughter of the family would be sent to our school this Fall and it is to be hoped that through this girl, the home may be transformed.

Time will not allow me to tell of other visits, but I would like to mention in a general way some things that interested me.

I came across a widow who rents a farm in this same section of country. She has eight children and sends two of them to boardings schools, one of them comes to us, and the others attend the school in the neighborhood. Her little log house, consisting of four rooms, seemed the very essence of cleanliness and neatness, but above all I shall always remember the cheerful look on the face of the woman as she bade me good-bye and said: "I means to send all my chillen to school. I has to work mighty hard to do it, but God will help me."

There were no real destitute people in this section although one farmer told me that about eight or ten miles from his home, on the Roanoke river, there are people who are in a pitiable condition who seem to be cut off from civilization and are as dependent as in the times of slavery and are ignorant and degraded. I was very anxious to visit this place, to see what could be done to alleviate such a condition, but my vacation was about over and I thought it wiser to wait until I had more time.

The people all over the country are accumulating property, in most cases not a great deal, but enough to afford them homes and make them more independent, but not many of them have caught the idea of what education means to their children. They will send them to school for two, three and four months of the year, sending them late in the year, and taking them away early and yet expect them to keep up with the class work.

On the farm, some of the girls make regular hands just like the men. I was surprised to find some of the real young girls ploughing the fields and doing the responsible work on the farm. Some of the women on these farms have lived in the same place, year after year, never getting a glimpse of the outside world and as a result never improving on the crude living of the years gone by. No improvement ever comes until perchance some of the children go off to school and returning to these homes, if allowed, put in practice what they have learned. I am glad to say that on the whole there is a great improvement in the condition of the people. There may be isolated communities still in ignorance, but on the whole, the people are making strides toward higher civilization.

I feel sure that those who have been instrumental in helping to bring this better condition will fell encouraged and though there is still much to do, we feel that in God all things are possible. We ask your prayers for the work during the coming year.

Yours in His service,
CHRISTIANITA TOTTEN.

OTHERS WE MAY HELP.

There are trees, like the butternut, that impoverish the ground upon which they grow, but the olive tree enriches the very soil upon which it feeds. So there are natures as unlike in effect as these, some cold and selfish, which chill and impoverish every one with whom they come in contact, others enriching by their very presence, whose smiles are full of blessing and whose touch has a balm of feeling in it like the touch of Jesus of Nazareth. May we be like the olive tree and extend help to those who are in need of it.

The missionary idea is the idea of helpfulness. If there is a need anywhere, to supply that need is missionary work. And how many opportunities we have of helping others.

We think of helping those in our homes. Let us perform the many little acts of kindness. If there is one away from Christ, we should help him find Christ.

Let us be considerate of those who are growing old. How much they appreciate our thoughtfulness Let us call on them and read to them and talk with them. And thus show that we are interested in them.

We may be helpful to the children. A smile means so much to a child. We have noticed how a child's face will brighten when we speak a kind word to it. A word of encouragement will help the schoolboy. It has been said, "If a word or two will render a man happy, he must be selfish who will not give it." It is like lighting another man's candle with ours, which loses none of its brilliancy by what the other gains.

We may give help to the needy ones about us. When we have all the comforts of life and some of its luxuries, let us be willing to share with those who are less fortunate. Let us carry a loaf of bread to those who are in need. Psalm 41:1 "Blessed is he that considereth the poor." Go to the poor and helpless. Go to the widow and relieve her woe. Go to the orphan and speak words of comfort. Go to the lost and save him. Go to the fallen and raise him up. Go to the sinner and whisper in his ear words of eternal life.

Then the immigrants need our help. We have not taken the Gospel to them, so they have come to us. Such an army as comes every year, a million and more strong! We have them in our communities. Are we giving them the help that we should?

Think of the many girls and boys among the Mountaineers and Freedmen who are longing for an education and have no means within reach for carrying out the desires of their hearts. Can we not do something to give them their heart's desires and thus raise them to a higher ideal of life?

Every member of our United Presbyterian Church has the responsibility of one hundred lives other than his own life. For every member of an Evangelical Church in America, there are three who are not professing Christians. Then we are responsible for ninety-seven lives across the sea. Of these, fifty-eight are in Egypt, thirty-three in India and six in the Sudan. May we do all that we can to extend help to these. Let us hear the Macedonian call of the present day. The whole East is calling, and if our hearts be turned by prayer and earnest inquiry into God's Word for his thoughts and plans, we will catch the vibrations that quiver through the ether more persistently than Marconi's wireless signals: "C, O, M, E; H, E, L, P; U, S."

May our missionaries know that they have our sympathy and our prayers, as so many of them have told us that our prayers are so necessary for the success of their work.

JENNIE E. MCBURNEY.
Y. W. M. S., Canonsburg, Pa.

"THE GINGER CURE."

In these days, great stress is being laid on efficiency; it matters little in what line of successful activity the worker must qualify to a certain standard if she be retained in the service. Inefficiency may arise from a lack of opportunity to develop, but more often from the inability to convert the mental process into action. A great many people know *when* a thing is right, but *how* to bring about such a result is foreign to them. There is also this condition: To *know how* to perform a work to *one's satisfaction,* refusing to recognize a more efficient way. To this class especially is "the ginger cure" applicable.

What is the meaning of our subject? Literally, "to put snap" or vim into something. How account for the phrase? A little book, entitled "The Ginger Cure," offered the spicy thought. Through the efforts of a bright, alert "ad man" who insisted on his services being accepted, so the story goes, a certain large business house took on new life, drew large and reliable custom, and filled its depleted treasury to the satisfaction of the firm. Before this enthusiastic young man began work, advertisements were put out regularly, but they lacked in spirit and attractiveness. There was nothing convincing or vital about them; but "the ginger cure" wrought results. The same truth put in attractive form caught the eye of the public; a commonplace became extraordinary; a lifeless story became of vital interest; success was insured.

The query is, might not the "ginger cure" be taken by our Young Women's Societies in doses of varying quantities, according to the needs of the patients and great benefit ensue?

A secretary writes of a weak society

about to disband; another of refusals to remain in the organization, or, perhaps, to become members because of personal ill-feelings towards one of the members; still another speaks of the unwillingness among some young women to take up in their meeting any real work or study, prefering rather to "have the name to live," at the same time to while away the hours allotted to the business of the kingdom to fancy work and chocolate. Surely these things do not recommend the King's Business to the world and its devotees.

The "ginger cure" should be tried by each individual society affected by indisposition. Each member of the society will then be in sympathy with the purpose of the organization and will have a mind to work. The program meeting will be attractive and instructive, the devotional period really devotional, sustained by a praying band. The business hour will be interesting because it deals with facts in a live way. Promptness will characterize both the coming and the going of the members. Tardy beginnings and late closings are sure to kill the spirit of any meeting. Those who are normal in health will talk about the organization, telling of its fine points, its benefits, its vital importance and will thus recommend it as a good work, one worthy of the patronage of every Christian young woman.

Are you willing to use the tactics of the "ad man" in your society? Will you put forth your best endeavors to build up the work? It takes an alert mind to *construct;* any one can tear down and *destroy.* "While the day lingers do thy best."

NEW SOCIETIES.

We are glad to report two new societies. One in Kiskiminetas Presbyterial, the Young Women's Mission Circle, Allegheny Church. There are ten charter members. The president is Miss Ollie Crane. It is reported as "a good live society with an average attendance of eight members." A mission study class is under way. The other society is the King's Daughters Circle of Pasedena, Los Angeles Presbyterial. There are five charter members. Miss Mabel Lawrence is president.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.

The time is here for the "Ingathering" of our pink Junior Thank-Offering boxes, which so many of us call "Our Blessing Boxes" and we wish to lay special stress on the meaning of the Thank-Offering so that the children will understand just why they are expected to keep and fill their pretty pink boxes.

I am sure every Junior Leader follows the messages of our dear Thank-Offering Secretary, Mrs. Mary Clokey Porter, each month in this Magazine and then brings to the Juniors the ideas and suggestions so lovingly and plainly set forth by her.

Emphasize daily or weekly giving for their blessings, for good parents, good homes, plenty to eat, good schools, good Sabbath Schools, their own Junior Society, etc., so that our influence as leaders will mean something practical to them. Do you keep before your Juniors Mrs. Porter's aim for them, her Roll of Honor? If not, why not? Let us all begin the new year for our "Ingathering," the very moment we empty our boxes for this year, and ask ourselves and our Juniors each meeting, if we have remembered to thank our heavenly Father for all His mercies and kindnesses to us.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

"If we can reach the women, the problem of evangelizing the people of pagan religions is almost solved," is the cry of the missionary both at home and abroad. Is it not strange that women, for whom lack of Christianity makes life so undesirable, should be the ones to oppose its uplifting influences.

That the missionaries on our Indian reservations are gaining influence over the lives of some of the women is shown by the following illustrations:

One who has been visiting our Oregon fields writes, "One bright spot at Warm Springs is the missionary society. We had a meeting after the church service yesterday and the president, a native Indian, in her opening remarks said, 'There are so many things we do not understand and now we want to learn all about the women's work.' Every person stayed for this meeting, not one man or woman left until after the service and they adopted the 'Standard of Efficiency' straight through."

Mr. W. A. Matthews, our newly elected missionary to Simnasho, writes, "Because of repairs being placed on the mission buildings here, we have been kept closely at home since our arrival, September 5th, and have had little opportunity to get out among the Indians. However, they come to us, both men and women, much more readily than we expected, and we are comforted in the thought that these Indians are much more easily approached than we had expected. Trusting the Lord will abundantly bless and prosper this work, we ask for your cooperation and earnest prayers."

Miss Haft of Tama, tells of an old Indian woman and one of our Christian women, who, when quite ill liked to have her come and pray with her. All the time she prayed she said the woman's hand was laid on hers. When she recovered, Miss Haft told her that now she was going to thank God for making her well and again the old hand reached out and covered hers. When she prayed herself, Miss Haft says, it was as if she were talking face to face with her Lord. In her report Miss Haft tells of 72 yards of calico sent by the W. M. S. of the Tenth Church, N. S., Pittsburgh, Pa., and one comfort from the Juniors of Indianola. These timely donations are highly appreciated and we extend our sincere thanks to thoughtful donors.

A live Junior Society superintended by Miss Haft is taught one morning each week in the Government School. It is no trouble to get leaders or children to pray for each one covets the honor.

Will you not pray for these people and by your interest encourage them in their "struggle toward the Light?"

"IN RED MAN'S LAND."

THE STORY OF THE AMERICAN INDIAN WILL BE GIVEN TO THE READERS OF THIS MAGAZINE IN SIX CONSECUTIVE NUMBERS, BEGINNING IN THE DECEMBER ISSUE, BY MRS. S. S. WILSON. YOU CAN NOT AFFORD TO MISS THESE HOME MISSION STUDIES FOR 1915.

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

FIELD NOTES IN THE FAR WEST.

Mrs. Jeannette C. Alter, enroute to Spokane Presbyterial.

Only "far" in point of miles. *"We being many are one body in Christ, and severally members one of another."* The touch of Christ has made us all on great sisterhood, and it brings a glow to my heart when I recall the loyal women here whose lives are a daily demonstration of our watchword "Evangelism."

The brethren here have some nice things to say about our W. G. M. S. One pastor in his preliminary remarks told how, when a new mission was opened at an important point further East, and when funds in the Home Board's treasury were low, the women came to the rescue and saved the day for that mission by paying his salary ("a good living salary too") and then put the little congregation on a permanent basis by a generous parsonage loan—"God bless the women," and another, "The only church board that has a bank account," and closes the year with a balance to their credit. Of course we know this, but it sounds doubly good coming from this source and this from a home missionary who has spent years of service in one of the Women's departments of work. "I would rather have a twelve-hundred dollar salary from the Women's Board than fourteen-hundred from any other source."

Do you know we have a wide awake missionary society at our Warm Spring Indian mission, wholly in charge of the Indian women at the present time? The president doesn't talk English at all, but her interpreted speech before the society would have done credit to one of our own race. Look up their statistical record, and they will do better this year, for they are trying for the "Standard of Efficiency." I hope we may have one of these dark-skinned sisters at our Spokane Convention. Remember, our new missionaries for Simanasho. Mr. and Mrs. Mathews are on the field; consecrated, practical, thorough-going they are—our representatives at that point; let us do our part in prayers and support.

Aphorisms from Mt. Hermon, California School of Missions.

"A missionary society is all that a club is plus the spiritual dynamic forces."

"Creating a vacuum doesn't fill it with righteousness."

"Missions—putting the principles of God into daily living."

"Missions—the practical application of the great commission."

"Principle of life—contact with the Source of life."

"God never fills a half empty cup when we can fill it ourselves."

"Preemption is better than redemption."

"Altruism—the care of the weaker one." (How about that little society in your presbytery?)

"The logic of a fact will knock down supersition and ignorance quicker than anything else." (Our Magazine is bristling with facts).

"The average missionary society does not appeal to the woman of brains."

"Some missionary societies aim at nothing and hit it with surprising accuracy."

Escutcheon for women in domestic, social and missionary relations—"She's a Dirt Chaser."

"Every true woman is a mother at heart whether she has children or not."

"Tho world exists to grow souls."

A new missionary society, 2nd Church, Everett, Washington.

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

A teachers' institute for the benefit of our Alabama mission teachers was held at Miller's Ferry for two weeks, previous to the opening of the school year. Two days of the time was given to a meeting of the Alabama division of the Tennessee Presbyterial.

Rev. C. H. Johnson of Miller's Ferry, writes, "The fields are white with cotton although the boll weevil is taking the top crop. We expect a great deal of suffering this winter because the small farmers cannot afford to hold their cotton, and it will have to go to the landlords to settle the year's bills, at the almost *no price,* prevailing at present. This means hard times for the school children and any help missionary societies can give in the way of all sizes of children's clothes will be greatly appreciated. *The war has caused the drop in price of cotton."*

In one school this summer there remained through vacation a girl whose father has always paid her bills promptly, but failing health seemed to proclaim that it would hardly be possible another year. This girl took a hoe and before and after the plow, with the thermometer registering 112 degrees in the shade to say nothing of out in the field, hoed over 60 or 70 acres of land. This girl is organist for the church, the Junior meetings and for morning and evening worship. Besides working in the fields through the summer the girls canned fruit and vegetables for winter use. The matron says they "put up" a great many more than a thousand quarts.

Those new instruments for Jubilee Hospital will cost $90.

The dormitory at Prairie is well under way, and the work is progressing faster than the money is coming in to pay for it.

The school yard at Prairie has been put in the care of the classes, and the class keeping the neatest and best improved section is to receive a prize of five dollars in gold.

We are glad to have back in our mission work Mrs. Parker, whom some will know better as Miss Keenan who represented our work at the St. Louis Convention. Mrs. Parker has been in Chicago for three years and writes some comparisons of the church work there and in the mission. She says, "Having worked with the Christian Endeavor Society of the Congregational Church in Chicago and knowing my efforts to stimulate an interest in the young people to take hold and manage their own meetings, it does my heart good to sit in the Junior Missionary Society here and note the difference in spirit manifested in the two organizations. The former society numbered about sixty; all high school pupils save eight or ten, and from what we would term good homes, bright intelligent young people, but lacking in spiritual development. That side of their lives had been neglected in the homes and schools and the churches somehow had failed to do the work. The interest manifested in the Junior meetings at Prairie, the volunteer service in song, Bible verses and prayers, shows the effort put forth by the leaders, and it is with pleasure that I take up again work in the Junior Missionary Society."

Our Domestic Science teacher at Prairie this year is all the way from Columbus, Ohio.

Our good friend, Judge Wm. Henderson, of Miller's Ferry, Ala., has been critically ill of pneumonia, but our last word was that his condition was improved. Miss Beatrice Peagler, Assistant Superintendent of Robinson Hospital, ministered to him in his illness.

Aid societies can have all the work they want in providing sheets, pillow slips and spreads for our numerous dormitories, Prairie, Camden, Miller's Ferry, Knoxville, Norfolk, Chase City, Henderson and Arlington. We need to open wide our hearts and hands this year, more than for a long time, for hard times, hunger, almost starvation, is at the door of many of the colored people on account of the depression in cotton prices.

Literature Department

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, Ninth Street, Pittsburgh, Pa.

"Declare His glory among the heathen, His wonders among all people."

When we think of the multitudes of India who are in the darkness and degradation of heathenism, and when we remember that 5,000,000 of them are depending upon the United Presbyterian Church to lift them from this degradation to the dignity of redeemed ones in Christ Jesus, we need to question ourselves as to whether we are doing all we can to "declare His glory among the heathen" of India.

Let us make this month of November a month of earnest prayerful study of the conditions and needs of our field in India, and let us do all in our power to bring about the time when "Earth's utmost bounds shall hear and turn." We have excellent leaflets on our India field, for both women and children, which give valuable information about our work there and its results.

"The People of India" tells us of the dress, customs, and manners of the natives. "Dark India" is a vivid picture of the great needs of India. 3 cents each; 25 cents per dozen.

"The Mission Miss Sahibi in School," "The Mission Miss Sahibi in Zenana and Village," and "The Mission Miss Sahibi in Hospital" are descriptions of the three phases of the work in India. 2 cents each; 15 cents per dozen.

"A Journey Through Our India Mission" tells of a visit to the different stations and makes a strong plea for missionaries who "pray and give," and who "pray and go." 3 cents each; 30 cents per dozen.

"Little Girl Life in India," "The Story of Rajo," "The Lost Rupee," and "The Story of Phaggu and Jaggu," are suitable Sabbath afternoon stories for the children. 2 cents each; 20 cents per dozen.

Other helps are: "Modern Hinduism," "Is Our Mission Keeping Pace With Civilization in India?," "First Impressions in India," and "India—Questions and Answers."

The mission study books, "The Child in the Midst," and "In Red Man's Land" are for sale by our department. Order them now and be ready for the studies when they begin in January. Prices for these books and for the Junior books, "Our World Family," and "Good Bird, the Indian" are given in the August Magazine. "How to Use," a help for leaders of classes in "The Child in the Midst" is also for sale at 10 cents each.

Please do not send Magazine subscriptions to the Literature Department, but send direct to Mrs. S. M. Kelso, Treasurer Magazine Committee, Xenia, Ohio, and thus save *time* and *postage*.

THE DECEMBER NUMBER OF THE WOMEN'S MISSIONARY MAGAZINE WILL GIVE OUR READERS FIRST CHAPTERS OF THE MISSION STUDIES FOR 1915.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

September 1, 1914. The regular meeting of the Board convened at 10 o'clock. Mrs. Yourd presided and conducted devotional exercises. Mrs. Trimble and Mrs. Hill led in prayer. Minutes of previous meeting read and adopted.

Treasurer reported receipts for July, 6494.09; disbursements, $11246.91. Receipts for August, $15215.27; disbursements, $5824.62.

Secretary of Finance reported at a called meeting of the Executive Committee the Treasurer was authorized to send $2000 of Tanta money to Tanta Building Fund and instruct Mr. Caldwell to use $3000 of balance to our credit in his hands for Tanta building.

Indian Secretary presented bills for Sabbath School supplies for Tama, Simnasho and Warm Springs, also a bill of $20.21 for chairs for Tama, which on motion were ordered paid.

Secretary of Finance reported a balance August 1, $874.45; receipts, $33.39; disbursements, $742.10; balance $165.74.

Thank-Offering Secretary reported general work for the month of August.

Railroad Secretary busy interviewing agents of western roads.

Foreign Secretary read a letter from Miss Helen J. Ferrier giving a detailed account of the whereabouts of our missionaries. Being stranded in Switzerland on account of fearful conditions of war, they are unable to get back to Egypt.

Temperance Secretary spent a very busy month of August in sending out leaflets and is preparing a calendar for coming year similar to the one sent out last year.

Mr. Campbell, pastor of Economy U. P. Church at Ambridge, Pa., made a very earnest appeal for Parsonage Loan for their congregation.

Moved by Mrs. Campbell that in accordance to recommendation of General Assembly that on all loans of $2500 or over, the time be twelve years, beginning the 1st of September, 1914.

Parsonage Secretary presented the application of Ambridge congregation for a loan of $3000 which on motion of Mrs. Cook was granted.

Home Secretary received the following reports for July: Goodyear Allotment, Akron, Ohio, now have a home department of 12; Cradle Roll, 20; average attendance in Sabbath School, 79. Italian Mission, Brushton: Miss Cairus closed her work August 1; calls during July, 75. Rev. Renzetti held services in a tent near the Italian colony of Homewood every evening during the month; average attendance, 100; twenty-two Italians signed cards promising to study the Bible; gave out five New Testaments and 100 portions of the Testament besides religious papers and tracts; the members were all faithful in attendance and in prayer and testimony. Alamo Heights, San Antonio, Texas, average attendance, Sabbath School, 25; Church, 20. Washington, D. C., calls, 200; three united with the church on profession. Quincy Avenue Mission, Pittsburg, Kans., average attendance, 70; calls, 90.

Miss Elenore Ribet of Indiana, Pa., was elected to fill the vacancy caused by resignation of Miss Cairus.

Mrs. Alter begins work at Puget Sound, September 10.

Miss Irma Allen was appointed missionary to Culver City, Cal.

Junior Secretary reported a new Junior Society, College Springs Presbyterial, York Congregation, 12 members, Mrs. C. C. Kyle, superintendent, Tarkio, Missouri.

A motion prevailed that anyone sending 20 new club subscriptions for Junior Magazine, or 10 new individual subscriptions be given as a premium a subscription to "Everyland."

The Statistical Secretary was authorized to write to the Presbyterial Secretaries, either Recording or Statistical, asking them to take up with their local societies the question of the "Standard of Efficiency" and report to her. (Miss Jennie H. Clark, 722 Jefferson Ave., Washington, Pa.)

Foreign Secretary reported Miss Isabell Dight as a missionary applicant.

The furlough salary of Egyptian missionaries will begin 15 days after sailing; furlough salary of Sudan missionaries 21 days after leaving the field.

Moved, by Mrs. Campbell, that this year we again try printing separate foreign reports with the understanding that Egypt and the Sudan be asked to furnish proper material and pictures. Motion carried.

Freedmen's Secretary received reports from Henderson Hospital and Prairie.

The Committee appointed to consider the plans for new dormitory at Prairie will meet at call of Freedmen's Secretary with power to act.

At close of business a season of prayer was held to honor Mr. Nicoll's request for prayer for the Sialkot Convention and to pray for our missionaries who are in such straits in Europe.

September 15, 1914. The regular meeting of the Board was held at usual time and place. Miss Clark presided and conducted devotional exercises. Miss Reed, Mrs. Milliken and Mrs. Trimble led in prayer.

Minutes of previous meeting read and adopted. Also minutes of meeting at New Wilmington Conference.

The request of the Magazine Committee to add the following names: Mrs. Mary C. Porter, Pittsburgh, Pa.; Mrs. J. P. White, Albia, Iowa; Mrs. E. L. Porter, Rawalpindi, and Miss Minnehaha Finney, Egypt, as associate editors of the Women's Missionary Magazine was granted with the understanding that Mrs. Mary C. Porter be only responsible for her own copy.

Treasurer reported receipts, September 1st to 15th, $1223.50 plus $295 Thank-Offering. Disbursements were $10550.26.

Rock Island Presbyterial contributed $250 for the Adella McMillan Memorial sewing room, Girls' Boarding School, Tanta.

Indian Secretary received a final report from Rev. A. B. Dickey, Warm Springs and a report from Mr. Cooper of Tama.

Junior Secretary reports one new society and one Little Light Bearers', the first in Le Claire Presbyterial. Junior, ten members; Little Light Bearers', 20. Superintendent, Mrs. Scott Hamilton, Stanwood, Iowa.

Home Secretary received report from Dr. Weidler acknowledging receipt of books from Mrs. Morton and Psalters from 3rd Church, Pittsburgh, Pa.

The people of Marabeau are clamoring for a school. The district will supply text-books for the grades; have a small building of only one room, entirely inadequate. Would suggest an addition to present building.

Miss Deight was elected to go as missionary to the Sudan if her medical examination by one of our physicians is satisfactory.

Miss Elizabeth Robertson was elected to go to Egypt on the same conditions.

A letter from Dr. Anna Waston states that she expects to go East to take a post-graduate course and intends to go to Egypt if the way is open.

A letter from Mr. Maxwell said that Mr. Nicoll had asked him to send 15 copies of minutes of Called Meetings of the Sialkot Mission; the letter also contained an account of Mr. W. E. Nicoll's death who took cholera and died on August 6, 1914.

It was decided on motion that we request the Foreign Board to elect a male medical missionary for Tanta Hospital and that hereafter they pay all the male medical missionaries and the Women's Board pay all the lady missionaries.

Miss Lois McCracken arrived in this country August 22nd, granted leave of absence for 6 months on account of ill health.

In response to request from the Missionary Society of Turtle Creek, Miss Elizabett will give on November 5th a half hour talk on "The Child in the Midst."

Freedmen's Secretary received a letter of thanks from Mr. Wilson for granting instruments for Henderson Hospital, also a report of work done in Arlington during the summer months by the matron, Mrs. Jenkins.

The committee on plans and specifications for dormitory at Prairie report they were approved and sent to Mr. Elliott.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

Treasurer's Report for Month of September, 1914.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Junior Life Membership	Senior Life Membership	Contingent Fund	Women's Asso. Work			Temperance	Miscellaneous	TOTAL
													Orphans' Home	Home for Aged People	Columbia Hospital			
Allegheny	100.00	330.00	80.00		15.00	11.00												536.00
Big Spring	66.00		33.00		13.00													112.00
Butler	25.00	115.00	17.00															157.00
Chicago		128.00																128.00
Concordia			10.00	5.00	7.00													22.00
Delaware	32.00	171.00	16.00	4.00	9.00		2.00	5.00	6.00							2.00		247.00
Detroit	9.00		8.00		4.00													21.00
Illinois Central	10.00		10.00		5.00													25.00
Kansas City		21.00																21.00
Keokuk	25.00	133.00																158.00
LeClaire	10.00	23.00			7.00													40.00
Monmouth	5.00	38.00	5.00	2.00	18.00		5.00		35.00							1.00		109.00
Monongahela		300.00	135.00															435.00
Philadelphia	46.00		19.00		2.00													67.00
Westmoreland			89.00	12.00				5.00										106.00
Wheeling	55.00	50.00																105.00
Wisconsin	2.00			2.00	3.00													7.00
Xenia	39.00	320.00	92.00		15.00	10.00	15.00	3.00								6.00		500.00
A. W. Barnes		68.75																68.75
Cong., 1st, Indianapolis		50.00																50.00
Norris Sq. S. S., Phila.		125.00																125.00
Interest	9.75				9.00							83.27						102.02
Refund	10.00																	10.00
Daug. of the King Fowler	6.50																	6.50
Mrs. G. W. McCroskey																1.00		1.00
Re-payments on Loans							803.17											803.17
Warm Springs Cong.	5.00			2.00	3.00													10.00
TOTALS	$ 455.25	$1872.75	$514.00	$ 27.00	$110.00	$ 21.00	$825.17	$ 13.00	$ 41.00			$ 83.27				$10.00		$ 3972.44

PAYMENTS ON PARSONAGE LOANS: Prosser, Washington, $88.80; Gary, Indiana, $174.80; Ewart, Iowa, $19.43; Oklahoma City, $50.00; Fairhill Congregation, Philadelphia, $43.25; Trenton, Ohio, $69.38; Montrose Avenue, Chicago, Ill., $80.00; Woodruff Avenue, Indianapolis, Ind., $37.00; Burlington, Iowa, $110.00; San Antonio, Texas, $83.33; Corsicana, Texas, $47.18.

Total Disbursements for the month, $15106.33.

MRS. J. B. HILL, Treasurer,
5630 Bartlett St., Pittsburgh, Pa.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Rev. Wm. Wheeler, Simnasho, Oregon.

Rev. D. A. Cooper, Tama, Iowa.

Rev. A. B. Dickie, Warm Springs, Oregon, Post Office Address, Warm Springs, Ore.; Freight, Mecca, Ore., Oregon Trunk R. R.; Express, Mecca, Ore., Northern or Great Northern Express Co.

Miss Ora E. Haft, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.

Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburg, Pa.

Miss Mary A. Workman, Akron, Ohio.

Mrs. Mae Daugherty, Pittsburg, Kans.

Miss Edith Warnock, San Antonio, Texas.

Mrs. F. C. Metcalf, (Mutes), Portland, Ore.

Mrs. A. W. Coates, Washington, D. C.

Miss Clenore Ribet, (Italian), Pittsburgh, Pa.

Miss Anna DeSantis, (Italian), McKeesport, Pa.

Miss Irma G. Allen, Culver City, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.

Mrs. Albert Greer Weidler, Frenchburg, Ky.

Miss Bertha Houston, Frenchburg, Ky.

Miss E. Margaret Rodgers, Frenchburg, Ky.

Mrs. T. E. Crooks, Frenchburg, Ky.

Miss Clara Ferguson, Frenchburg, Ky.

Miss Mary Mead, Frenchburg, Ky.

Special attention to the following will be a great favor to our mission at Frenchburg.

All express and freight for Frenchburg should be prepaid to Rothwell, Menefee County, Kentucky. Enclose name and address of person or society making the contribution, and send the bill of lading to Dr. Weidler, enclosing the storage and cartage fee of 50 cents. If at all possible, send packages by parcel post. Address parcel post packages to Frenchburg, Ky.

STUDY FOR THE MONTH.

DECEMBER—INDIA.

Bible Reading—Psalm 96. Jer. 22:29. Matt. 19:27-30. Rev. 3:8.

Roll Call—Current Events in the Mission Fields.

Topics for Study.

Some People We Should Know in India.

1. The Sikhs—Their History and their Influence in the Punjab.
2. The Junglis. Who are they, and what Christian work has done for them.
3. The Mohammedans. Their number in our own field and their present attitude toward Christianity.
4. The Hindus. Hinduism as it is seen by our missionaries.
5. The Hill people. Their language and customs.
6. The Chuhras. Their history and their future.
7. The Bengalis; an interesting sect within our reach.
8. The Chumars, The Sansis, The Meghs, The Doms.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
*Bristol, Tenn.—Rev. F. W. Woodfin.
Cleveland, Tenn.—Rev. J. L. Cary.
Riceville, Tenn.—Prof. W. P. Ware.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Post-office address, Prairie, Ala.; shipping point, Catherine, Ala.
*Arlington, Ala.—Rev. John T. Arter, Post-office address, Annie Manie; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Bluestone, Va.—Prof. R. P. Williams, Post-office address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.
Norfolk, Va.—Rev. Wm. McKirahan.
Henderson, Vance County, N. C.—Rev. John A. Cotton.
Townsville, N. C.—Prof. W. E. Williams

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

***Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.**

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 ......Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Lois Buchanan, Appointed 1910 ......Gujranwala
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 ......Sargodha
Miss Laurella Dickson, Appointed 1897 .....Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ...Sialkot City
Miss Bessie Fleming, Appointed 1913 .....Sialkot City
Miss E. M. Gordon, Appointed 1893 ....Jhelum
Miss A. M. Hamilton, Appointed 1902 ......Rawalpindi
Miss L. B. Hamilton, Appointed 1908 ....Zafarwal
Miss Nancy Hadley, Appointed 1904 ....———
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Kate A. Hill, Appointed 1896 ....Sangla Hill
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 ......Sangla Hill
Miss Mary Kyle, Appointed 1904 ....Pasrur
Miss Olive Laing, Appointed 1912 ....Gurdaspur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrance, Appointed 1909 ....Pasrur
Miss Mary E. Logan, Appointed 1891 ....Jhelum
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 ....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Mary R. Martin, Appointed 1890 .....Sialkot City
Miss E. J. Martin, Appointed 1896 ....Pasrur
Miss Fanny C. Martin, Appointed 1895 ....———
Miss Emma Minger, Appointed 1902 ....Sangla Hill
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss Jean Morrison, Appointed 1895 ....———
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Martha J. Strong, Appointed 1914 ....———
Miss Ruth Warnock, Appointed 1913 ......Sialkot City
Miss Josephine White, Appointed 1884 .....Rawalpindi
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 ....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Rosa T. Wilson, Appointed 1886 ....Madhopur
Miss M. M. Wilson, Appointed 1904 ....Gujranwala
Miss Ethel Wilson, Appointed 1913 ....Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point Marion, Pa.

Miss E. G. Gordon, (Missionary Emeritus), Appointed 1854, Pattersonville, N. Y.

Miss Hazel Bennett, Appointed 1909, New Wilmington, Pa.

Miss Lena Brotherston, Appointed 1906, Gilbertsville, Mass.

Miss Henrietta Cowden, Appointed 1905, Quaker City, Ohio.

Mrs Alice McClure, Appointed 1897, New Wilmington, Pa.

Miss J. E. Martin, Appointed 1906 ....Pittsburg, Kans.

EGYPT.

Miss A. B. Atchison, Appointed 1904 ....Cairo
Miss Mary E. Baird, Appointed 1913 ....Tanta
Miss E. M. Barnes, Appointed 1911 ....Cairo
Miss Margaret Bell, Appointed 1901 ....Monsoura
Miss Leota Cabeen, Appointed 1909 ....Alexandria
Miss Anna B. Criswell, Appointed 1904 ....Assiut
Miss Mabel B. Dickey, Appointed 1912 ....Monsura
Miss Ella Downie, Appointed 1913 ....Luxor
Miss Ruth Margaret Eddy, Appointed 1914 ......———
Miss Helen J. Ferrier, Appointed 1900 ....Luxor
Miss Minnehaha Finney, Appointed 1894 ....———
Miss Elsie French, Appointed 1909 ....Zagazig
Miss Davida M. Finney, Appointed 1914 ....———
Miss Rena Hogg, Appointed 1896 ....Assiut
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss May Holland, Appointed 1913 ....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss M. F. Kerr, Appointed 1908 ....Cairo
Miss Roxie Martin, Appointed 1901 ....Cairo
Miss Olive T. Mason, Appointed 1912 ......Alexandria
Miss Anna McConnaughy, Appointed 1903 ....Cairo
Miss Eula McClenahan, Appointed 1908 ....Alexandria
Miss Carol McMillan, Appointed 1906 ....———
Miss Marion Paden, Appointed 1902 ....Beni Suef
Miss Mary M. Pattison, Appointed 1912 ....Cairo
Miss Nellie C. Smith, Appointed 1911 ....Tanta
Miss Margaret Smith, Appointed 1872 ....Cairo
Miss A. Y. Thompson, Appointed 1871 ....Cairo
Miss Sadie Thompson, Appointed 1913 ....Assiut
Miss Ida B. Whiteside, Appointed 1913 ....Luxor
Miss Roe Williams, Appointed 1911 ....Assiut
Miss Ruth A. Work, Appointed 1904 ....Assiut
Miss Laura Walker, Appointed 1904 ....Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.
Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.
Miss Carrie Buchanan, Appointed 1893, Hebron, Ind.

SUDAN.

Miss Fannie G. Bradford, Appointed 1907, Khartum North.

Miss Elsie E. Grove, Appointed 1912 ...Khartum North.

Miss Sarah Isabella Dight, Appointed 1914 .....———

HOME ON FURLOUGH:

Miss Aulora McIntyre, Appointed 1911 ....———

Address All Letters Care American Mission.

SUGGESTIVE QUESTIONS FOR INFORMATION CONTESTS PREPARED BY FIELD SECRETARY.

MRS. J. C. ALTER, 48 Berkeley Way, Santa Cruz, California.

1. **Name departments of the W. G. M. S. How supported?**
2. **What amount was received and disbursed last year by General Treasurer?**
3. **How does the Thank-Offering contribute to the support of our general work?**
4. **How does it contribute to the spiritual life of the individual giver?**
5. **Give Article IX (9) in Standard of Efficiency.**
6. **If personally, intensively applied, what would be the result of general tithe-paying in home church; in church abroad?**
7. **Should we ever take our Thank-Offering from the tithe? Why not?**
8. **What is meant by "diverting society funds from their regular channels?"**
9. **How many missionaries are we supporting in the Foreign Field?**
10. **Name and locate one missionary in India, Egypt, Sudan.**
11. **What privileges are accorded life members at general conventions?**
12. **How were life memberships last year related to the Tanta Fund?**
13. **What is meant by "a pledged salary?"**
14. **Should this ever be taken from society contributions to foreign work? Why not?**
15. **How should our pledge to a missionary's salary be cared for?**
16. **Locate our mission station among the Mountaineers?**

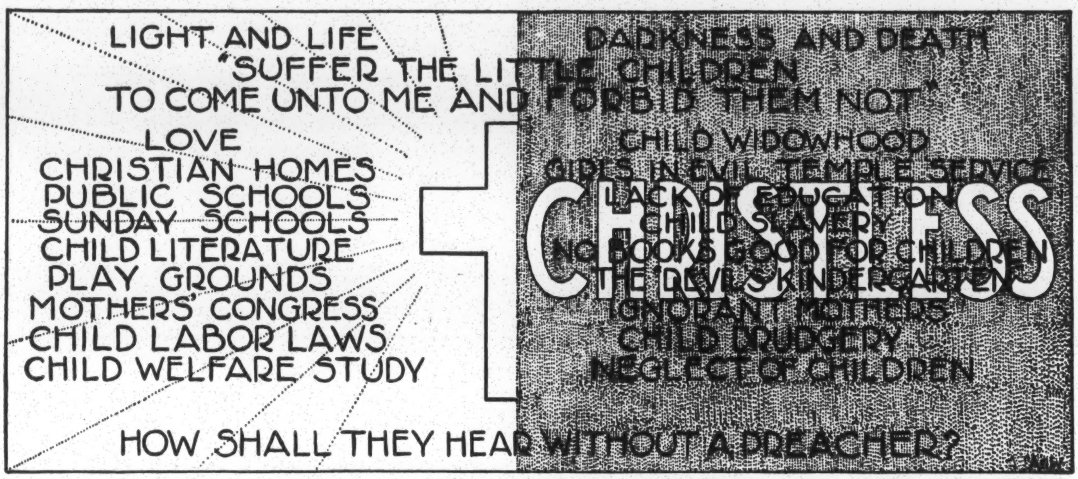
The Women's Missionary Magazine

SUBSCRIPTION PRICE

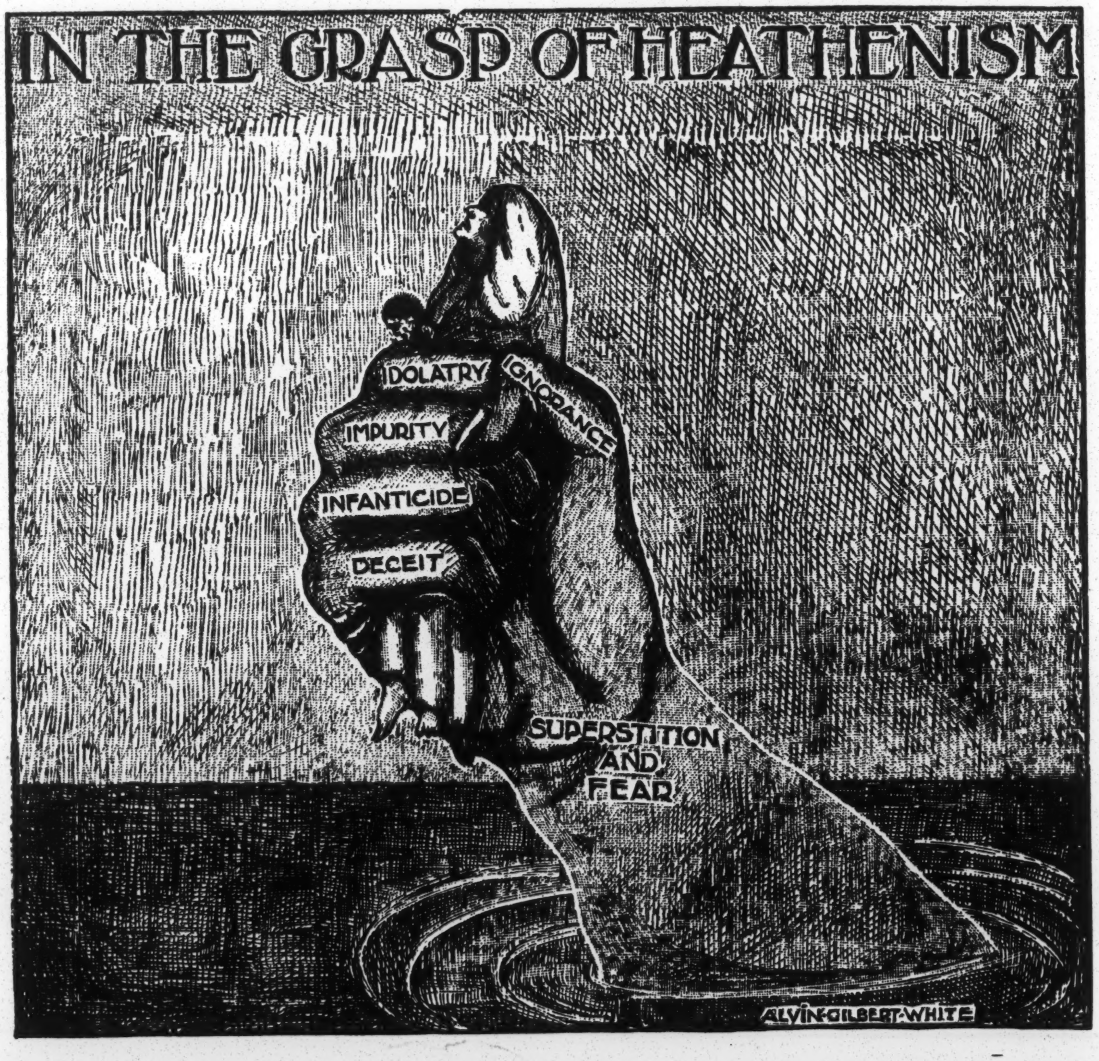
ONE DOLLAR PER YEAR

THE FIRST STUDIES FOR 1915 BEGIN IN THIS ISSUE

17. **What is the Junior's special work for this year?**
18. **Are you planning to help furnish this dormitory?**
19. **For what share of the Freedmen's work are we responsible?**
20. **Locate our Indian missions. (See new Indian leaflet, "Native Americans").**
21. **Give three reasons why we should seek to evangelize the foreign element in our midst.**
22. **Name one home and foreign mission study text-book for this year.**
23. **Why is mission study in our monthly meeting not sufficient?**
24. **State three benefits that may result from a prayer circle.**
25. **Why is the enlistment of young women vital to our work at large?**
26. **What place does our Women's Missionary Magazine occupy among missionary periodicals of today?**
27. **What place has it in your society? In your home?**
28. **Where is the next general convention scheduled to meet?**
29. **State some advantages of a general representation at this meeting?**
30. **What is the purpose of the "Isaiah 41:6 Fund?"**
31. **Why should the small Presbyterials contribute to this fund?**
32. **What should be the attitude of the women in larger Presbyterials in fulfilling the spirit of Isaiah 41:6, as it relates to this fund?**


LIGHT AND LIFE
"SUFFER THE LITTLE CHILDREN TO COME UNTO ME AND FORBID THEM NOT"
DARKNESS AND DEATH
LOVE
CHRISTIAN HOMES
PUBLIC SCHOOLS
SUNDAY SCHOOLS
CHILD LITERATURE
PLAY GROUNDS
MOTHERS' CONGRESS
CHILD LABOR LAWS
CHILD WELFARE STUDY
CHRISTLESS
CHILD WIDOWHOOD
GIRLS IN EVIL TEMPLE SERVICE
LACK OF EDUCATION
CHILD SLAVERY
NO BOOKS GOOD FOR CHILDREN
THE DEVIL'S KINDERGARTEN
IGNORANT MOTHERS
CHILD DRUDGERY
NEGLECT OF CHILDREN
HOW SHALL THEY HEAR WITHOUT A PREACHER?

ADAPTED FROM A CHART DRAWN BY MISS THOMSON AND MISS BENNETT.


IN THE GRASP OF HEATHENISM
IDOLATRY
IGNORANCE
IMPURITY
INFANTICIDE
DECEIT
SUPERSTITION AND FEAR
ALVIN-GILBERT-WHITE

ADAPTED FROM CHARTS SHOWN AT NORTHFIELD FOREIGN MISSION STUDY CONFERENCE. DRAWN BY MISS THOMSON AND MISS BENNETT.

CHARTS USED TO ILLUSTRATE "THE CHILD IN THE MIDST."

Courtesy Missionary Review of the World.